

A
CLOUD OF
FAITHFULL
WITNESSES, LEA-
DING TO THE HEAVENLY
CANAAN:

Or

A Commentarie vpon the 11. Chap-
ter to the Hebrewes, preached in Cambridge
by that Godly, and iudicious Divine,
M. William Perkins:

*Long expected and desired; and therefore pub-
lished at the request of his Exorntours, by Will. Cra-
shawe, and Tho. Pierfon, Preachers of Gods Word:
who heard him preach it, and wrote it
from his mouth.*

PHIL. 3. 17.

*Looke on them that so walke, as yee haue vs for an ex-
ample.*

HEB. 13. 3.

*Whose faith followe, considering what hath bene the end of
their conuersation.*

AT LONDON,
Printed by Humfrey Lowmes, for Leo. Greene.
1607.

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CLOUD OF
FAITHFUL
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OF
A COMMENTARY UPON THE N. CHAP-
TER TO THE HEBREWS, PREACHED IN CAMBRIDGE
BY THAT GODLY, AND INDICIOUS DIVINE,
M. WILLIAM BARKLEY.

LONG EXPECTED AND DESIRED; AND NOW
PUBLISHED AT THE REQUEST OF HIS EXCELLENCY, BY WILLIAM
BARKLEY, AND JOHN BARKLEY, PREACHERS OF THE GOSPEL
WHO HEARD HIM PREACH, AND WROTE
FROM HIS MOUTH.

Printed in the Year 1717.
Look on them that so wisely, as yet seem to be in the
middle.
HEB. 12. 3.
Whose faith follows, considering what hath been the end of
their conversation.

AT LONDON,
Printed by Humphry Lownes, for Leo. Green.
1717.



To the Noble, and
vertuous Gentlemen, Sir *John Sheaf-*
field, Knight; and M. *Oliver S. John*: Sonnes
and Heires to the Right Honourable *Edmond Lord*
Sheffield, Lord President of the North, and *Oliver*
Lord S. John, Baron of *Bletsho*: grace,
and peace.

THe gracious promises of God (Ho-
nourable and most worthy Gen-
tlemen) made to the holy Patri-
archs, touching the Land of Cana-
an, were singular comfort to the
believing Israelites, in their bon-
dage of Egypt. And the renewing of
the same by the hand of Moses (whose words God con-
firmed by so many miracles) must needs augment their
joy abundantly, although their bonds at that time en-
creased. But, the pledge of Gods presence in the cloudie
pillar, whereby he led them in the wilderness both night
and day, did so farre exceede all his promises for matter
of consolation, that even Moses himselfe desired rather

The Epistle

Erod. 33. 15.
1. Cor. 10. 6

to be detained from the promised Land, I haue deprived of the comfort of that his presence in the waie: If thy presence (sayth hee) goe not before vs, bid vs not depart hence. Now, these things being ensamples vnto vs, and euident types of our estate who line vnder the Gospel, shew apparantly, that howsoeuer Beleeuers bee greatly cheered in their spirituell trauell, by the gratiouse promises which God in Christ hath made vnto them; yet, this their ioy is much increased, by the viewe of those that haue gone before them in the waie of faith; who are vnto them as a Cloude of Witnesses, or a cloudie Pillar. For, howsoeuer the truth of God be the only ground of sound consolation: yet, because we are a-kin to Thomas, and will not belecue vlesse wee see, and feelee; therefore it is, that by the example of Beleeuers (wherin is some sensible euidence of the comfort of Gods truth) we are farre more cheered, than by the promise it selfe alone.

Heb. 10. 38
2. Cor. 5. 7

1. Pet. 1. 9

Heere then beholde what great cause wee haue to cast our eyes vpon this Cloude of Witnesses; which the holy Ghost hath erected as a pledge of his presence, & a direction to all those that shall followe their steps in the practice of faith, til the worlds end. Shall Moyses affect that Cloude so much, which led them only the waie to a temporall inheritance: and shall not we much more be rauished with delight in this Cloude, which leades vs to the kingdom of heauen? In what estate the Iust must liue by faith: For, We walk by faith, and not by sight. And what is the hope & happinesse of a Christian man, but to receiue at last the saluation of our soules, which is the end of our faith, and period of this walke. But any faith will

Dedicatory.

not support us herein: some begin in the Spirit, who end in the Flesh, going out with Paul for a while; but at length returne with Demas to the world, neither can they doe otherwise: for, Apostasie is the Catastrophe of Hypocritie. He that would deceiue in his profession is usually decciued of his saluation.

Gal. 3. 3

2. Tim. 4. 20

Wherefore this shal be our wisdom, to see to our soules that our faith (as the beloued Apostle sayde of Ioue) be not in word, and tongue, but in deed, and in truth. And

1. Ioh. 3. 18

for our better direction in trying the truth of our faith, we haue here many notable precedents in this Cloud of Witnesses, consisting of most worthy Believers in all ages before CHRIST'S incarnation: all which shewed the life of faith by their workes; and we in them may see how to put our faith in practice. Now, the rather must we attende hereunto, because in all estates we must practise faith. For, Without faith it is impossible to please God. And what estate of life is possible befall vs, wherein we haue not a liuely patterne and forerunner leading vs the way to Heauen, within the compasse of this Cloud?

Heb. 6.

Art thou a King or Magistrate? beholde DAVID, HEZECHIAS, and the Iudges: art thou a Courtier? Look on MOSES: art thou a Marttall-man? Beholde SAMSON, DAVID, IOSVAB. Heere is ENOCH, NOE, and the Prophets for Ministers: the Patriarches for Fathers: SARA and the Shunamite for mothers: ISAAC and IOSEPH for children: Heere is ABEL for Shepheards, and RAHAB for vittual-lays: Heere are some that liued in honour, in peace, and plenty, some in want, & some in sicknesse: but most of all in persecution; because therein is the greatest tryall

The Epistle

1. Pet. 1. 7

or 1. m. T. 4

Phil. 5. 14

Luke 11. 79

• Jer. 12. 15 &c.
to the end.

• 1. King. 11. 11

1. Sam. 3. 30

Psal. 37. 4

Heb. 11. 5

Verse 10.

Verse 24. &c.

offaith. So that, which way soeuer we turne vs, if we walk by faith, we haue heere some faithfull witnesse to goe before vs. And to cleare their steps the better to our sight, that so we may follow hard towards the mark without wandring, we haue heere a notable light in this learned Commentarie; which, we must confesse, is much obscured, for lacke of the refining band of the godly Author himselfe; but now, seeing that shining light is quenched, use this our Lampe; it is fed with such oyle as wee received in the Lords Sanctuarie, from that Oline Tree, whence many a one did fill his vessell. And, being importuned to expose the same for the Common good, wee haue presumed to place it vnder the shelter of your Honourable names; beseeching God it may helpe to guide your feete in the way of peace.

The religious precedents of your Honourable Parents (Right Noble and hopefull Gentlemen) must persuade you much to be sound, and constant in the faith: for, declining in religion brings a staine of honour, and decay euene of temporall portion. But, labour you to encrease in grace, and trust the Lord with your outward greatnesse. Honour him, and hee will honour you: delight in him, and hee will giue you your holy hearts desire; his faithfulnessse will be your shielde, to the griefe of those that enuie your happinesse. But, beware of bad example, and euill counsell, which are the bane and poyson of younger yeares. Walk with God like Enoch: use the world, as Abraham did, and followe Moses in the matters of delight; forsaking them when they become the pleasures of sinne. So shall you obtaine good

Dedicatorie.

good reporte, and your memories shalbe blessed with Heb. 12.39
your Posterities, like these faithfull Wis-
nesses. NOVEMBER. 10.

1607.

Yours in the L o r d
to be commanded,

WILLIAM CRASHAVV,
THO. PIERSON.



Dedicatoric.

Good reports, and your memories (which I shall with all my

your presence, the the (which I shall with all my

1607. NOVEMBER. 10.

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Yours in the I. o. r. o.

to be commended,

WILLIAM CRASHAW,
THO. PIERSON.





A Commentarie

Upon the II. Chapter of the Epistle to the Hebrewes.

VERSE I.

*Now Faith is the ground of things which are hoped for: and the
evidence of things not seene.*



Concerning Faith, 3. points are necessary
to be knowne of every Christian; the
doctrine & the *practise* of it: the whole
doctrine of faith (being grounded and
gathered out of the word of God) is
comprised in the *Credo*, commonly
called the *Apostles Creed*; which be-
ing already by vs expounded; it followeth in order (next af-
ter the *doctrine*) to lay downe also the *practise* of faith: for
which purpose wee have chosen this 11. chapter to the He-
brewes as being a portion of Scripture, wherein the laide
practise of faith is most excellently and at large set downe.

This chapter depends on the former, thus: We may reade The Coho-
in the former chapter, that many Jewes hauing received the rence.
faith, and given their names to Christ, did afterward fall a-
way: therefore towards the end of the chapter, there is ad-
ded a notable exhortation tending to perswade the He-
brewes, to perseuer in faith vnto the end, as also to suffer pa-
ciently what ever shall befall them in the profession of it:

B

and

and to vrge the exhortation, there are diuerse reasons, not needefull to be alleadged; for they concerne not the present purpose.

Now, in this chapter hee continues the same exhortation: and the whole chapter (as I take it) is nothing else in substance, but one reason to vrge the former exhortation to perseuerance in faith; and the reason is drawne from the *excellencie of faith*: for this chapter doth diuers waies set down what an excellent gift of God faith is: his whole scope therefore is manifest to be nothing else, but to vrge the to perseuer & continue in that faith, proued at large to be so excellent a thing: & indeed he could not bring a better argument to moue them to loue and hold fast their faith, then by perswading them of the excellencie of it. For common reason bids vs not onely chuse, but hold fast that that is excellent.

Out of this coherence we may learn in a word, that perseuerance in faith is a matter not of ordinarie necessitie nor of mean excellēcy, to the vrging wherof the author of this epistle vseth so large & so forcible an exhortation; in so much as, whereas ordinary exhortations occupy the roome of one or some few verses, this is continued through diuers chapters.

The parts of this whole chapter are two:

1. A generall description of Faith from the first verse to the fourth.

2. An illustration or declaration of that description, by a large rehearfall of manifold examples of ancient and worthy men in the old testament: from the 4. verse to the end.

Of these two in order.

The description of Faith consists of three actions or effects of faith, set downe in three seuerall verses.

The first effect in the first verse. Faith makes things which are not (but only are hoped for) after a sort to subsist and to be present with the beleeuer.

The 2. is in the 2. v. Faith makes a beleeuer approved of God.

The 3. in the 3. verse: Faith makes a man understand & beleene things incredible to sense and reason.

Faith. the II. Chapter to the Hebrewes. 3

Of these effects in order.

*Now Faith is the ground of things which are hoped for, & the Vnder-
evidence of things which are not seene.*

This first verse contains the first effect in the description of faith, wherein first let vs see the true meaning of the words: Secondly, what instructions they do naturally yeeld vnto vs. For the meaning, wee must examine the words severally. *Now faith*

Faith in the word of God, *Historicall,*
is specially of three sorts *Miraculous,*
Iustifying or *sa-*
ving faith.

1. *Historicall faith*, is not only a knowledge of the word, but an assent of the heart to the truth of it: and this faith is generall not onely to all men, good and bad, but euen to the diuels theſelues: James. 2. 19. Thou beleeuest there is one God, thou doest well: the diuels also beleeue it & tremble. Now he that will beleeue out of the Scripture there is one God, he will beleeue historically any thing in the Scriptures.

2. *Miraculous*, or the faith of miracles: which is, An inward perswasion of the heart, wrought by some speciall instinct of the holy Ghost in some man, whereby hee is truly perswaded, that God will vse him as an instrument for the working of some miracles: this also is generall, both to elect and reprobate, *Iudas* had it with the rest of the Apostles.

3. *Sauing* (commonly call'd *Iustifying*) faith: which is, A speciall perswasion, wrought by the holy Ghost in the heart of those that are effectually called, concerning their reconciliation and saluation by Christ.

Of these three sorts of faith, the third is principally meant, in this place. And although in the description, & ouer all the chapter, there are some things that agree to other faith then this yet I say the generall scope in this chapter, is principally of that faith that saues a man. It becomes vs therefore to learne carefully the instructions that concerne the practice of this faith, for it is no lesse then a sauing faith.

B 2

Secondly,

OF

Secondly, it is said; This faith is the *ground or substance* for the word signifieth both. The meaning is: things hoped for, as yet are not, and so haue no being nor substance. Now faith that beleeueth the promises, and applieth them, that faith giues to these things which yet are not (after a sort) a substance or subsistence in the heart of the beleuer: so that that thing which neuer had, nor yet hath a being in itselfe, by this faith hath a being in the heart of the beleuer: this I take to be the true meaning.

Thirdly, it followeth of what things, this faith is the ground or substance; namely, of *things hoped for*, and things *not seene*. And these be of two sorts: either in regard of the Fathers of the old testament alone, or of them and vs both.

Of the first sort were these two: 1. The incarnation of Christ, 2. The publishing of the Gospell, both to Jew and Gentile in a glorious manner: both these were *hoped for* of them, but we haue *seene them*: to them they had a being only in faith: to vs a being in themselves.

Now vnto the fathers of the olde testament, their faith gaue these two things a being in their hearts and soules, though they came not to passe many hundreth yeeres after.

There are other things which we hope for as wel as they, which are to come, and not seene in respect of vs both: and they be sixe.

1. *Iustification*, standing in the remission of finnes.
 2. *Sanctification* in this life.
 3. The perfection and accomplishment of our *sanctification* after this life.
 4. The *Resurrection* of the body, and reuiuing it with the soule.
 5. *Glorification* of body and soule.
 6. *Life euermlasting*, and glory with God in heauen.
- These they saw not with the eye of the body, neither do we: yet they hoped for them, and so do we: they had no being in themselves to them, neither haue they as yet to vs; but this true *sauiing faith* gaue to them, giues to vs, and will giue

of Faith. the 11. Chapter to the Hebrewes.

to every beleever, whilst the world lasteth, such a certaine assurance of them, that they seeme present to vs, and we seeme presently to enioy them: we cannot enioy any of them fully; but sauing *Faith* hath this power, to giue them all a present being in our hearts, and vs such a real possession of them, as greatly delighteth a Christian soule: insomuch, as the feeling of the sweetnesse of this glory, though it be to come, ouerwhelmeth the feeling of a worldly misery, though it be present.

Fourthly, it is added, *And the euidence*

This word significeth and teacheth vs two things concerning faith.

1. *Faith is an euidence, &c.* That is, Faith so conuinceth the minde, vnderstanding, and iudgement, as that it cannot but must needs, yea it compelleth it, by force of reasons vnanswerable, to beleue the promises of God certainly.

2. It is an euidence: that is, whereas life euermlasting and all other things hoped for are inuisible, and were neuer seen of any beleuer since the world began: this sauing faith hath this power and property, to take that thing in it selfe inuisible, and neuer yet seene, and so liuely to represent it to the heart of the beleuer, and to the eye of his mind, as that after a sort he presently seeth and enioyeth that inuisible thing, and reioyceeth in that sight, and enioying of it: and so the iudgement is not onely conuincd, that such a thing shall come to passe, though it be yet to come: but the minde (as farre as Gods word hath reueald, and as it is able) conceiues of that thing, as being really present to the view of it.

Let one example serue for all: life euermlasting is a thing hoped for: Now *Faith*, not onely by infallible arguments grounded vpon the word and promise of God, conuinceth a mans iudgement, that it shall come to passe (insomuch as he dare say; that he knoweth as certainly, there is a life euermlasting, as that he liueth and moueth) but this *Faith* also (as much as Gods word hath reueald, and as farre forth as the minde of man is able to conceiue of it) so representeth this

life euermlasting to the eye of the soule, as that the soule seemeth to apprehend and enioy this life euermlasting; yea, & of-zen in such measure, as that he contemneth the world, and al the present felicity of it, in cōparison of that measure of the ioyes therof, which *faith* representeth to his soule: and thus *faith* makes that present which is *absent*; and makes that manifest and visible, which in it selfe is inuisible: inuisible to the eyes of the body, it makes visible to the eye of the soule; the sight of which eye is both giuen, and continued, and daily sharpened by *sauiing faith*. And thus *faith* is a most excellent euidence of things not seene. So then the whole sūme of this first effect, is briefly thus much; Whereas things to be beleeu-ued, as perfection of sanctification, resurrection, glorification, &c. are not yet seene, neither can be, in that they are not yet come to passe; yet if a man haue grace certainly to beleue the promises of God, these things shall haue a being to his soule: in that both his iudgement knoweth assuredly they shall come to passe; and his soule, in most liuely and ioyfull representations, seemeth to enioy them.

Hitherto of the meaning of the first effect.

Now in the second place, let vs see what instructions this first effect thus vnfolded doth minister vnto vs.

First, whereas *faith* giues a substance, and being to things that are not, we learne that the Fathers in the old Testament that liued afore the incarnation of Christ, were truly partakers of the body and bloud of Christ.

If any alledge that this is strange, considering that Christ had the no body & bloud, neither had he any vntil the Incarnation: & how the could they receiue that, which the was not?

I grant it is true, they the had no being, and yet the Fathers receiued the: but how can this be? I answer by the wonderfull power of *sauiing faith*, which makes things that are not in nature, to haue in some sort a being & subsistence: and so was Christ (though he was to come) present to the beleeuers of the old time. For, Apoc. 13. 8. *Christ is a Lambe slaine from the beginning of the world*: That is, slaine as wel then as now: and that not only in y^e counsell & decree of God, wherby he

is borne & slaine in all times and places: nor onely in regard of the eternal power, efficacie, and merit of his death: but also euen in respect of the heart of the *beleuer*, whose faith makes that, that is locally *absent*, after a sort truly and really *present*: euen so also is Christ a Lambe slaine euen from the beginning of the world.

See a plaine demonstration here of in Ioh. 8. 56. *Abraham saw me* (saith Christ) *and reioiced*: How could this be, when as Christ was not borne of 1000. yeares after? *Ans.* This could not be in reason, but it was indeed to *Abrahams faith*: whereby he saw Christ more liuely, and more to his ioy & consolation, so many 100. yeares afore he was; the many which liued in Christs time, and saw him, and heard him, and conversed with him: for they liuing with him, yet were as good as absent from him, because they beleeued not in him: And *Abraham* though Christ was so far from him, yet by his faith was present with him. Againe, 1. Cor. 10. 3. the ancient beleeuing *Israelites ate the same spirituall bread, and dranke the same spirituall rocke, and that rocke was Christ*: How could they eate and drinke Christ, so long afore he was? I answered, they did it by reason of that wonderfull power of *faith*, which makes a thing absent, present to the beleuer: By that faith they receiued Christ, as liuely, as effectually, as much to their profit and comfort, as we do since his comming.

If any man aske how could their faith apprehend that, that then was not. I answer by giuing them interest & title to it: and so the Fathers are said by faith to haue receiued Christ, because their faith gaue them right and title in Christ, and in their hearts they felt the efficacie of his death & resurrection, whereby they died to sin, and were renewed in holinesse, as well as we are now by the same efficacie.

Secondly, whereas *faith* makes things absent, present;

Here they are confuted that teach that the Lords supper is no Sacrament, vnlesse the body & bloud of Christ be either truly turned into the bread & wine, or at least be in or about the breads & that so he is locally present, & must locally and substantially be receiued: and this (say they) is the most co-

life euermore to the eye of the soule, as that the soule seemeth to apprehend and enioy this life euermore; yea, & often in such measure, as that he contemneth the world, and all the present felicity of it, in comparison of that measure of the ioyes thereof, which *faith* representeth to his soule: and thus *faith* makes that present which is *absent*; and makes that manifest and visible, which in it selfe is invisible: invisible to the eyes of the body, it makes visible to the eye of the soule; the sight of which eye is both given, and continued, and daily sharpened by *sauius faith*. And thus *faith* is a most excellent evidence of things not seene. So then the whole summe of this first effect, is briefly thus much; Whereas things to be beleeued, as perfection of sanctification, resurrection, glorification, &c. are not yet seene, neither can be, in that they are not yet come to passe; yet if a man haue grace certainly to beleue the promises of God, these things shall haue a being to his soule: in that both his iudgement knoweth assuredly they shall come to passe; and his soule, in most liuely and ioyfull representations, seemeth to enioy them.

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Here they are confuted that teach that the Lords supper is no Sacrament, vnlesse the body & bloud of Christ be either truly turned into the bread & wine, or at least be in or about the bread; & that so he is locally present, & must locally and substantially be receiued: and this (say they) is the most comfortable

comfortable receiuing of Christ: for what comfort is it to receiue one absent? but these men know not this notable prerogative of true faith, *Faith* giues being to things which are not, and makes things present which are absent: they therefore that will haue Christ locally present, they take this noble prerogative from faith: for here is nothing absent, which faith should make present: we neede not goe in this Sacrament, to require a corporall presence: it is sufficient if wee haue true faith; for that makes him present much more comfortably, then it might be his bodily presence would be vnto vs.

If any man aske how this can be? I answer, The *faith* of the receiuer knoweth best; and yet reason can say something in this case: for suppose a man looke earnestly vpon a starre, there are many thousand of miles betwixt his eye & the starre; yet the starre and his eye are so vnited together, as that the starre is as if it were present to his eye. So if we regard locall distance, we are as farre from Christ as earth is from heauen: but if we regard the nature of *Faith*, which is to reach it selfe to Christ, where euer he be, in that regard Christ is present: and why should not this be so? for if the bodily eye, so feeble and weake, can reach so farre as to a starre, and ioine it to it selfe, and so make it present: why should not much more the piercing eye of the soule reach vnto Christ, & make him present to the comfortable feeling of it selfe?

Thirdly, here wee learne how to behaue our selues in a strange temptation, whereby God vseth to exercise his children. The Lord, after that he hath receiued his children into his fauour, continueth not alwaies to manifest that fauour vnto them; but often times puls back the feeling of it for a time; that afterward, hee may shew it againe in more comfortable manner vnto them, and that they may afterward more sensibly feele it, and more earnestly loue it, and more carefully labour to keepe it, when they haue it.

Now for the time of this eclipse of the fauour of God, he not onely darkeneth his loue, but makes them feeble also such

a measure of his wrath, as that they will often thinke themselves cast awayes from the fauour of God. *David* and *Iob* were often exercised with this temptation, as appeareth by their most lamentable & bitter cōplaints: yea, *David* doubts not, *Psal.* 77. 9, to chalenge the Lord, that he hath forgotten to be gracious, and hath shut vp his tending kindnesse in displeasure. And *Iob*, chap. 13. 26, complaines to the Lord, that He writeth bitter things against him, and waketh him to possesse the sinnes of his youth; words, as it may seem, of men forsaken of God: and indeed so for that time they thought of themselves. If it please the Lord thus to deale with vs, so as we feele nothing else but his wrath wrastring with our consciences, neither can think otherwise by present feeling, but that God hath forsaken vs; what should we do in this pitifull case? should we despaire, as reason would bid vs; no, but take this course: Call to mind Gods mercifull promises, and his ancient former loue; and cast thy selfe vpon that loue, though thou canst not feele it: When thou hast most cause to despaire, then labour against it: When thou hast no reason to belecue, then belecue with all thy power. For, remēber the power & prerogatiue of thy faith: It beleuees not things that are, & manifestly appeare, so much as such things that are not, & haue no being. So then, when Gods fauour seemes to be lost, and to haue no being to thee, then is Gods fauour a fit object for thy faith, which beleuees those things that are not. Let all the diuels in hell set themselves against thy poore soule, and if thou holdest fast this faith, they cannot all make thee sinke vnder it: for when the diuel saith, Thou hast lost Gods fauour; by faith a man answereth, though Gods fauour be lost vnto my feeling, yet to my faith it is not: My faith giues it a being, & so long (say what thou wilt) I will neuer feare that it is lost. When God puls back his fauour, and fights against thee with his wrath; do as *Iacob* did, *Gen.* 32. 27. 29, Wrestle with God, though thou haue but one legge: that is, though thou haue but one little sparke of faith, fight with that little faith; lay hold by iron on God; and let him not go until he hath blessed thee, in turning again vnto thee his favourable countenance:

nance: and say with Iob, 13. euen in the very heate of thy temptation: O Lord, though thou kill'st his body and flesh of mine, yet will I trust in thee for euermlasting life: yea, & though Gods anger should seeme to encrease, yet for all that take faster hold, and faint not; for *faith* will neuer faile thee: it will restore Gods loue when it seemes lost: it wil set it before thine eyes, when it seemes to be hid. For, marke well but this one reason; if *faith* will giue life euermlasting a being, and make it present to thy soule, which indeede yet neuer had being to thee: how much more can it giue a being to Gods saueur, and make it present to thy soule, which once had, & indeed hath still a being, and was neuer lost indeede; but onely to a mans feeling? Thus, true *faith* is able to answer this temptation, whether it come, in life, or in the pangs of death.

Fourthly, whereas *faith* is call'd an *euidence*: hence wee learne, that the nature of *faith* stands not in doubting, but in certainty & assurance. The Romish doubting of the essence of *faith*, is as contrary to true *faith*, as darknesse to light: for *faith* is an *euidence of things hoped for*, that is, it conuinceth the iudgement by vnfallible arguments; knowing as certainly the truth of the promises, & of the things hoped for, as that God is God. But Rome will needs ioin *faith* & *doubting*, which in deed fight like fire and water, and can neuer agree together in euery respect; but one wil in the end destroy the other.

Obiection. But it seemeth, doubting is a part, or at least a companion of *faith*, for we doubt as well as beleue: & who is so faithful that doubteth not? *Answer*. We do so: but what then? we should not, for God commands vs to beleue, & not to doubt: therefore to beleue, because it is commanded of God, is a vertue: and if it be a vertue, then to doubt is a vice; *faith* & *doubting* are both in a good man, but *faith* is a work of grace and of the spirit. *Doubting* is a work of the flesh, & a piece of the corruption of the old man.

Fifthly, if *faith* be a substance of *things hoped for*, much more is it a substance to the *beleuer*: if it giue those things a being which are out of him, much more doth it giue a permanent being vnto the beleuer himselfe, strengthening him

to stand & continue in all assaults. So, Heb. 3. 14, *Faith is that, whereby a beleuer is sustained & upholden*: so that indeed we may fitly say; Faith is the spiritual substance, and the spiritual strength of a Christian man: and according to the measure of his faith, such is the measure of his spirituall strength.

This consideration hath diuers comfortable vses: but especially two: 1. When any of vs are out of the reach of a temptation, so long are we confident of our owne strength. But when we are assaulted by the diuel, the world, and our owne flesh: then we shal find, that to resist is a harder matter then we dreamed of: for, as possible as it is for water to burne, or fire to put out it selfe: so possible is it for vs of our selues to resist sin; in so much, as it is a thousand to one, but that at euery assault our nature yeelds. Now if it be so hard to rule ouer one sin, how shal we do against that sea of temptations, that ouerwhelmeth a Christian life? this doctrine teacheth thee how: namely, to stick to thy faith, and it wil doe it for thee: for if it be the substance of the things thou hopest for, which yet neuer were: much more wil it yeeld vnto thee spirituall strength & substance, to make thee stand in all temptations. When thou art tempted, then call to minde Gods promises, beleue them, that is, apply them to thy selfe, and be resolu'd that they were made, & shall be performed euen to thee: the though thou haue no more power of thy self, then fire hath to cease to burne; yet whilst thou doest thus, thou shalt feelee thy soule spirituallly strengthened against all temptations: &, feeling the experience of this, deny the thine own strength, & magnifie the power that God hath giuen vnto true faith.

Againe, though now we are most of vs quiet *under our own vines and fig trees*: yet we know not how soon the hand of the Lord may be vpon any of vs, in pouerty, sicknesse, imprisonment, banishment, losses, famines, or how it pleaseth him: how shal a poore Christian stand and buckle himselfe to beare these? I answer, true *sauing faith* resting on the word of God, & beleueing the promises, not formally but truly, wil put such substantiall spirituall strength into him, as that at first, though he bow vnder it; yet shal he be able to recover himself again, & buckle himself to go forward in his profession, & shal follow

follow Christ manfully with this his crosse: This wonderful power hath God giuen to sauing faith, both to resist temptations, and to vndergoe all crosses.

And thus much of the first action or effect of faith: the second foloweth.

VERSE 2.

For, by it our Elders were well reported of.

THIS verse containeth the second effect of sauing faith: which is, that faith is a means whereby a beleener is approved of God. This verse hath speciall relation to the first verse: For that, that is said here of all the Elders in generall, is there affirmed specially of Enoch; namely, that hee was reported of to haue pleased God.

Let vs first search the true meaning of the words.

Elders.] That is, all such men as liuing vnder the old testament, beleueed in Christ: amongst which (though all be vnderstood) yet some were more excellent in faith & obedience then others, & so more honorable, and of higher estimation with God and men: and of them it is specially vnderstood.

Now concerning these Elders, it is further said that they were well reported of: hereby are meant three things.

1. That God approved, and allowed of them.
2. That God did approve of them, because of their faith in the Messias.
3. That God gaue a testimony, and declared that hee approved of them.

For the 1. it may be asked, How were they approved of God?

Math. 3. 17.

Ans. Christ the sonne of God is he, in whom the Father is well pleased. Now they beleueing in Christ, their finnes were laid on him, and made his by imputation: and contrariwise his holinesse, obedience, and satisfaction, were imputed to them, and by the same imputation made theirs: Now that being theirs, God being so well pleased with Christ, could not but also for Christs sake approve of them. If this seeme hard vnto any, I make it plain by this comparison. Looke as Jacob a younger brother, puts on Esaus garment, the elder brother, & in it was take for Esau, & obtained his fathers blessing & patri-

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patrimony, which by himselfe he could not haue got: euen so we are as younger brethren, Christ is *our elder brother*, we haue no right nor title to our fathers blessing, nor to the kingdom of heauen: wee must put on the robe of perfect righteousness, which is the garment of Christ, our elder brother: we, standing clothed with righteousness our fathers fauour, and with his fauour his blessing, and his blessing is the right and title to euermlasting life. And thus by Christ they were approued.

Secondly, for what were they approued? The text saith. *By faith*, not because *faith* is an action of a sanctified minde and a good grace of God: for so are humility, loue, feare of God (al which are graces of the sanctifying spirit, as *faith* is): but because it is a worthy instrument in the heart of the beleeuer, which apprehends, and applieth to the soule that righteousness of Christ, by which he is iustified; thus, it being the hand and instrument of their iustification, by it (it is said) they were approued.

3. The text addeth, that God did not onely approve of them, but that *he testified and made it manifest to all the world* that he did so.

And this testimony God gaue of them { 1. In his word.
2. In their owne consciences.

The truth of the first is manifest, in that not onely in this chapter, but often also in the old testament, God hath made such honourable mention, and giuen such honourable titles vnto many of these Elders: calling *Abraham the friend of God*, 2. Chron. 20. 7. And *Dauid, a man after Gods own heart*, 1. Sam. 13. 14. and them all, his *anointed and deare chosen children*, Psalm. 105. 15. Thus God hath testified of them in his word.

2. God testified; to their owne consciences, in that hee gaue them his spirit, inwardly to assure their consciences that he did accept them in the Messiah to come: and thus these elders received a testimony both outward to all the world, & inward

inward to their consciences, that God in Christ approoved and loued them: so the sense is plaine, the vse hereof manifold.

1. In that it is said these *Elders were approoved by faith*: here wee learne what is the olde and ancient way, the right and straight way (that hath no by-ways) to life euerlasting: namely, this only, To rely on the mercy of God in Christ for pardon of sin: this is the way wherein all the ancient Elders walked to heauen: this is the way that God hath opened & made vnto his Court: it is the Kings high way, the beaten way, common to euery one that knowes how to walke in it: & deceiued none that euer went in it; & beside which, there is no other. Seeing then, God hath consecrated it, & our *Elders* haue trode this way before vs, let vs folow them; that so we may attain that kingdom wherto it hath brought them.

If any yet doubt whether this be the way or no: the spirit of God puts it out of doubt, *Esay*, 30. 21; First, affirming peremptorily *This is the way*: Secondly, bidding vs therefore *walke in the same*: *This is the way, walke in it*. Our Elders obeyed this commaundement of the spirit: and, walking in this way, found the end of it, euerlasting life. If we would attaine the same end of the iourney, we must walke the same way.

But the world will say, this is a needlesse exhortation; for we walke this way, we deny our selues, and looke to be approued of God onely by Christ: but it is strange to see how men deceiue themselves. Can a man walke in a way, and not leaue marks & steps behind him? euen so he that walks in this way, follow him, & you shal see steps of his continall dying vnto sinne, & liuing vnto holinesse; insonmuch that a man that followeth him, & marketh the course of his life in this way, may euidently say: See where hee hath cast off, & left behind him this & that sin; see where he hath taken vp, & caried with him these & those vertues & graces of God: Marke, here is a print of his faith, here is a print of his hope, here are prints of his loue. And thus may a child of God be followed & traced all the way to heauen, euen vntil he come to his death, which is the gate of heauen. How mightily the are they deceiued, which

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which think they haue walked all their liues in this way, and yet there is not one step to be seene: for assuredly this way is so beaten and troden, that no man euer trode in it since the world began; but he left behind him manifest & visible steps, that all men that would looke at him, might see he had gone that way. As therefore we all desire to come to heauen, & as we profess we walk in the way thither: so let vs be careful to leaue behind vs our steps; namely, tokens & prints of our faith, our hope, and loue: which if we do, then mark the excellent vse of those steps. 1. They testifie vnto all that see them, that we walked the right way to heauen; and secondly, they wil serue for marks & directions for thē that shal walke in the same way after vs. By the 1. we shal leaue an honorable testimony of our selues behind vs: by the 2. we shall moue o- ther to magnify gods name, to who our steps haue bin marks & directions, helps, & furtherances in the way to heauen.

Secondly, for what were these Elders approued? for their faith: for nothing else. Amongst these Elders Sampson was wonderfull in strength: Salomon in wisdom: Ioshua in courage: Moses in learning: many of them, in the honour and pompe of the world, in beauty, riches, and other externall gifts, and the most of them all in long life: yet not for one or all of these are any of them saide to be regarded of God: but it is plainly saide, that for their faith God did approue them. Here then learne what is the thing amongst all things that must make vs acceptable vnto God: euen this, To deny our selues, and to rest vpon the mercy of God in Christ, this wil do it & nothing else. Hast thou strength? so had Goliath as wel as Sampson: hast thou beauty? so had Absalom as wel or more thē David: hast thou wisdom? so had Achitophel (thogh not like Salomon, yet) about ordinary men: hast thou riches? Esau was richer thē Iacob: hast thou liued long? so did Cain: & Ismael as wel as Isaac: hast thou many children? so had Ahab as wel as Gedeon: hast thou learning (the glory of nature)? so had the Egyptians as well as Moses: for there Moses learned it. All these thou maist haue, & yet be a vile person in the sight of God: so far from being approued of God, as that he wil not vouch-

vouchsafe (ynlesse it be in his anger) once to regard or looke at thee; hast thou therefore any of those outward gifts? it is not to be contemned, it hath his vse; thanke God for it, and vse it well; and vse it so as by it thou maist be approued amongst men; but stand not to it before God: for though it be wisdom, or learning, or neuer so excellen a gift; it cannot purchase the fauour & acceptation of God: but true faith is able to please God both in his life, and especially at the day of Iudgement.

This doctrine first confuteth the error of some grosse Papists, who hold and write that many Philosophers for their good vse of the light of Nature, for their deepenesse of learning, and for their ciuill liues, are now Saints in heauen: a most manifest and shamefull vntruth, and here as manifestly confuted: for was Salomon not accepted, for all his wisdom, and shall Socrates? was Moses not accepted for all his learning, how then should Aristotle? if faith made all of them accepted, and nothing but faith; how is it possible they should be accepted, which neuer heard of faith? nay I say more: If many a man that liueth in the Church, as deepe (it may be) in humane learning as they, and of great knowledge also in the whole doctrine of Religion (which they neuer knew) and yet could not, nor euer shall be accepted of God onely for want of this sauing faith; How absurd is it to imagine the saluation for them, which neither had sparke of faith nor knowledge of Christ? Let vs the hold, that as there is no name whereby to be saued, but onely the name of Christ: so no man is to be saued by that Christ, but onely faith, euen that faith, for which these Elders were accepted of God.

Secondly, this excellencie of faith aboue all other gifts, shewes the vanity of the world; for carefull & earnest in seeking honour, riches, credit, wisdom, learning (all which can but make them esteemed and approued to the world) and so carelesse and negligent in getting true faith, which will both approue a man vnto the world, and make him honorable in the eyes of the Lord God.

Thirdly,

Thirdly, by this doctrine the Popish doctrine is iustly condemned, which teacheth that a man is iustified by his works, and that faith is not the most excellent of Gods graces. Here we are taught other diuinitie: for, *that for which a man is accepted, by that he is iustified.* But for their faith onely were they accepted: therefore iustification is only by faith. Againe, that which makes a man accepted of God, that must needs be the most excellent thing of all. For God which is goodnesse it selfe, regardeth that that is the best: but God esteemed the only for their faith: therefore it is the chief of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a patterne and president for Gods children, how to bestow & measure out their loue & estimation in the world. God loued *Salomon* more for his faith, then for all his glory and wisdom; and esteemed more of *Moses* for his faith, then for all his learning. So deale thou with thy wife, thy child, thy seruant, thy friend, & with all men. Hast thou a wife neuer so beautifull, louing, honest, & chaste; neuer so toward and obedient a child; a most wise & trusty seruant; a friend for faithfulness like thine owne soule? These are indeed much to be esteemed; yet thinke not thy selfe in a paradise, where thou hast such: for there is a greater matter behind, then all these. Looke therefore further: Is thy wife, thy child, thy seruant, thy friend, endued with sauing faith? that is worth more then all the rest: that is it which makes them beloued of God. Let that therefore make them best beloued of thee: and that which makes them so honourable before God, let that make them most honourable, and most esteemed of thee: So in all men, loue that in a man best which God loueth; and so thou shalt be sure not to lose thy loue. Esteeme of a man, not as the world esteemeth: not according to his strength, beauty, high place, or outward gifts: but as God esteemeth him, namely, according to the measure of *sauiug faith*, which thou seest in him: for is not that worthy of thy loue, which hath purchased the loue of the Lord God himselfe?

Fifly, here is comfort for all such seruants of God, as ha-
 uing true faith, yet are in base estimation for worldly re-
 spects: some are poore, some in base callings, some defor-
 med in body: some of meane gifts: many in great distresse
 and misery, all their liues: most of them some way or other
 contemptible in the world: Yet let not this discomfort any
 child of God: But let them consider what it is that makes
 them *approved of God*: not beauty, strength, riches, wisdom,
 learning (all these may perish in the vsing) but true faith: if
 then thou hast that, thou hast more then all the rest. If thou
 hadst all them, they could but make thee esteemed in the
 world: but hauing true faith, thou art esteemed of God; and
 what matter then who esteemes thee, and who not? This
 rebelleth the corrupt censure of the world, who more esteem
 a man for his outward gifts, and glory of riches or learning,
 then for sauing graces. Let Gods children when they are
 abused; contemned, mocked; and kept from all place and
 preiement in the world: Let them, I say, appeale from this
 vniuersall iudgement to the iudgement of God; and be comforted
 in this, that though they want all things (without them)
 they should make them esteemed in the world: yet they haue
 that (within them) for which God wil esteeme, approue, and
 acknowledge them both in this world, and in the world to
 come. And they haue that that will stand by them, when
 strength and beauty are vanished, when learning, & riches,
 and honour, are blended with the world.

Thus much of the second doctrine.

3. In that our Elders by faith obtained a good report: Here
 we learne the readiest and surest way to get a good name: A
 good name is a good gift of God; Eccles. 7. 1. *It is a precious
 ornament*: it is a thing that all men would haue: These
 Elders had it; and they haue laid vs downe a platforme
 how to get it; and it is this: 1. Get into fauour with God,
 please him, that is, confesse thy sins, bewaile them, get pardon,
 let the promises of God in Christ be before thee, beleue the
 apply them to thy selfe as thine owne, be perswaded in thy
 consci.

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conscience that Christ did all for thee, and that he hath purchased thy acceptation with God.

Thus, when thou art assured that God approveth of thee, God can easily giue thee a comfortable testimony in thine owne conscience, and hee can moue the hearts of all men to think wel, and open their mouthes to speake wel of thee; for he hath the hearts of all men in his hand. And therefore those that are in his fauor, he can bend the hearts of all men, to approve the; yet this must be vnderstood with some cautions.

1. God wil not procure his childrē a good name amongst all men: for then they should be cursed: for, Luk. 6. 26, *Cursed are ye when all men speake well of you:* But the Lord meaneth, that they shal be accepted, & haue a good name with the most & with the best. For indeed, a good name (as albe it other graces of God) cannot be perfect in this life: but they shal haue such a good name, as in this world shall continue and increase, and in the world to come be without all blot: for sin is the disgrace of a man: therefore when sin is abolished, good name is perfect.

2. God will not procure all his children a good name, nor alwaies: for, a good name is of the same nature with other externall gifts of God: sometime they are good to a man; sometime hurtfull: to some men good, to others hurtfull. Euery one therefore that hath true faith, may not absolutely assure himselfe of a good name: but as farre forth as God shall see it best for his owne glory, and his good.

3. The good name that God wil giue his children, stands not so much in outward cōmendation, and speaking wel of a man: as in the inward approbation of the consciences of men. They must therefore be content sometime to be abused, mocked, slandered; & yet notwithstanding they haue a good name in the chief respect: for they whose mouthes do abuse & condemne the, their very consciences do approve them.

Out of all these the point is manifest, that God will procure his children a good name in this world, as far forth as it is a blessing, and not a curse: and that because they are approved of him, and by faith iustified in his sight: for so to be

is the onely way to get a good name. For in reason it stands thus: that those who are in estimation, and good name with the Lord himselfe; much more will God make them esteemed, and give them a good name with men like themselves. Hence we learne, first, that the cōmon course of the world to get a good name, is fond, & wicked, and to no purpose: They labour for riches, preferments, honor, wisdom, & learning; by them to get estimation in the world: yea, many abuse these blessings in vaine ostentation, to encrease their credit and name with men. And in the meane time sauing faith is neuer remembred, which must procure them a good name with God. This is a wrong course: first, we must labour to be approued of God; and then after the good name with God, followeth the good name in the world. He therefore that labours for fauour with men, and neglects the fauour of God; he may get a good name, but it shall proue a rotten name in the end. Prou. 10. 7. *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.* The good name of the wicked is rotten: 1. Because it is loathsome & stinking in the face of God, though it be neuer so glorious in the world, 2. Because it will not last the wearing out, but in the end vanissheth and comes to nothing, vlesse (as a rotting thing leaues some corruption behind it, so) their good name in the end being vanished, leaues infamy behind it. And this is the name which commonly is gotten in the world, because men first seeke not a good name with God: but that good name which is obtained by faith, will stand & continue all a mans life, and at his death leaue behind it a sweet perfume, & abideth for ever in the world to come.

Secondly, this maintaines the excellencie of our religion against Atheists, and all enemies of it, which esteeme & call it a base & contemptible religion, & of which cōsolow no credit nor estimation. But see, their malice is here controlled: our religion is a most glorious & excellent professiō, it is the high way to get true credit & estimation: it makes a mā honorable in the sight of God & men: for by it our Elders obtained a good report, which continueth fresh to this day.

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In the fourth place, *Were they wel reported off for their faith?* therefore their *faith* was not hid in their hearts; but manifested in their liues: for, the world cannot see nor commend them for their faith; but for the practice of faith. Here it is plaine, that men must not be content to keep their *faith* close in their hearts, but they must exercise the fruites of it in the world; and then both these together will make a man truly commendable. Thy *faith* approues thee vnto God: but the practice of it is that that honours thee and thy profession, in the world.

Lastly, in that *faith* was that which approued our Elders vnto God; here is a storehouse of comforts, for all true professors of this *faith*.

Art thou *poore*? thy *faith* doth make thee *rich* in God.

Art thou *simple*, and of meane reach? thy *faith* is true *wisdom* before God.

Art thou any way *deformed*? *faith* makes thee *beautiful* vnto God.

Art thou *weake*, *feeble*, or *sicke*? thy *faith* doth make thee *strong* in God.

Art thou *base* in the world, and of no account? thy *faith* makes thee *honourable* in the sight of God and his holy Angels. Thus thou art *poore*, and *foolish*, and *deformed*, and *sicke*, and *base* in the world; but marke how God hath recompensed thee; he hath given thee *faith*, whereby thou art *rich*, and *beautiful*, & *wise*, and *strong*, & *honorable* in heauen with God: say therefore with *David*, the *los* is fallen vnto thee in a faire ground, and thou hast a goodly heritage: Namely, thy *faith*, which thou wouldest not change for all the glory of the world. *Faith* is the true riches, the sound strength, the lasting beauty, the true wisdom, the true honour of a Christian man: therefore take thy selfe 10000. times more beholden vnto God, then if hee had given thee the vntertaine riches, the crafty (and yet foolish) wisdom, the decaying strength, the vanishing beauty, the transitory honour of this world.

Psal. 118. 6

If thou hast true faith, thou art sure to haue many enemies:
 1. The wicked of the world will neuer brooke thee, but openly or priuily hate & hurt thee. The the diuel is thy sworn enemy: how canst thou deale with so powerfull an enemy, and all his wicked instruments? Here is found comfort: if thou hast faith, thou hast God thy friend: labour therefore for this true faith, and then care not for the diuel, and all his power. Night and day, sleeping and waking, by land & sea, thou art safe and secure, the diuel cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compasse of his protection. That same little sparke of faith, which is in so narrow a compasse as thy heart, is stronger then all the power and malice of sathan. As for the malice which his instruments, wicked men in this world, shew against thee in mocks and abuses, much lesse care for them for their nature is to speake euill, and cannot doe other wise: tooke not therefore at them, but looke vp into heauen by the eye of thy soule, where thy faith makes thee beloued and approved of God himselfe, and honourable in the presence of his holy Angels.

And thus much of the second action or effect of faith, the third followeth.

VERSE. 3.

Through faith wee vnderstand that the world was ordained by the word of God, so that the things which wee see, are not made of things which did appeare.

IN this verse is contained the third action or effect of faith; namely this; Faith makes a man to vnderstand things beyond the reach of mans reason. This third effect is set out in these words, by the instance of a notable example: namely, of the Creation of the world; 1. By the word of God. 2. Of nothing both which, that wee may the better vnderstand, let vs consider of the words as they lye in order.

Through faith.

By faith, in this place (as I take it) is not meant that saving faith, which iustifies a man before God: but a generall faith,

faith, whereby a man imbraceth Christian religion; or whereby a man beleueth the word of God in the doctrine of the law, and the Gospel, to be true. My reason is, because a man that neuer had iustifying and sauing faith, and is no member of the catholike Church, nor childe of God, may haue this gift. To beleue that God by his word made the world of nothing. Therefore, I thinke that this is an action of a generall, and not of sauing faith.

We vnderstand
That is: Whereas there are many things beyond the reach of reason, and therefore by reason cannot be apprehended or vnderstood, yet by vertue of this faith a man is brought to vnderstand them, and to beleue them to be true.

Now then whereas generall faith brings vnderstanding of many things which reason cannot reach vnto; here, (such as be students in humane learning, & which labour to attain to the deepeesse and perfection of it, are taught, with their trauell in humane studies, to haue care to ioyne faith and knowledge of religion. For there are many things which our vnderstanding by reason cannot conceiue; and many truthe which Philosophy cannot reach vnto: nay, many also which it denies: but faith is able to perswade and demonstrate them all; and it enlightens the mind, and rectifies the iudgement, when as Philosophy hath left the mind in darkness, and the iudgement in error. Now, in whom sound knowledge in Philosophy, and this faith in religion doe concur together, he is a man of a most rectified iudgement, and of a deepe reach in the greatest matters: but, separate faith from humane knowledge, and he will stumble at many truthe; though hee had the wit of all the Philosophers in his owne head: For example, that God should make the world of nothing; that it should haue beginning & ending; that God should be eternall, and not the world: that mans soul being created, is immortal; These & many other truthe, reason cannot see, & therefore Philosophy will not admit: but ioin faith to it, & then that crooked vnderstanding is rectified &

made to beleue it. It is therefore good counsel, to loyn both these together. Religion hinders not humane learning, as some fondly thinke; but is a furtherance and helpe, or rather the perfection of humane learning: perswading, and proving, and conuincing that, which humane learning cannot. And thus we see how faith makes vs to vnderstand.

But, what doth it make vs to vnderstand? the text saith, *That the world was ordained, &c.* Amongst many Expositions we may most safely set downe and approue this; God by his word or cōmandement hath *ordained*, that is, made in good order: *the ages*, that is, the world and all in it; and all this he did by his word; and (which is more strange then that) made them all of nothing. That is a wonderfull thing; reason conceiues it not, but disputes against it: Philosophy grants it not, but writes against it: but marke the privilege of this faith; it makes a man beleue it, and shewes him also how it is.

Now for our better per-
ceiuing the excellency of
this power of faith; here
are 4. points set downe:

1. What was created? *The worlds,*
2. In what manner? *Ordained,*
3. By what means? *By Gods word.*
4. Of what matter? *Of nothing.*

Of these in order.

The first point is, what was made? The text answereth,

The worlds.

The word signifieth, in the originall, *ages*: and so it is also taken, Heb. 1. 2. God made the worlds or ages by Christ.

By this word then hee meaneth these two things: First, times and seasons, which are ordinary creatures of God, as well as other: for amongst other creatures (Gen. 1.) are recorded also times & seasons to be Gods creatures. Secondly, he vnderstandeth the world also, and all in it; and so it is truly translated. For with good reason may the word *ages* signifie *the world*, because the world and all in it had their beginning in time, haue their continuance in time, and shall haue their end in time againe. Time began them, time continueth them, and time shall end them; and so the *world* is eue-

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rie way measured by the compasse of time: and therefore it pleaseth the holy Ghost to tearme the world, and all in it, *Ages, or times.*

Now whereas it is said, *Ages*, that is, times and seasons were ordained of God; we learn, that if time be a creature or an ordinance of God, (created for so great purposes, as to be the measure of all things) Take heed then of abusing so excellent an ordinance: if thou hast spent it well, spend it still better. Time is so good a thing, it cannot be spent well enough. But hast thou misspent time (that is to abuse it) Take S. Pauls counsell, Eph. 5. 16. *Redeem the time: that is,* seeing what is past cannot be recalled; then recompence the losse of it, by the well bestowing of time to come. Spend euery houre well: and that thou maist do so, be alwaies either doing good to other, or receiuing good from other: doe either, and time is well spent. And take heede thou be not of the number of those that often say, they cannot tell how to driue away time: and therefore they deuise many toys, & conceits, and vaine pleasures; yea, many wicked & vnlawful delights: and all to shift off (as they say) and deceiue the time. It is wonderfull to see, that the wicked, whose time of ioy is onely in this world, should seeke to hasten it, & make it seem shorter; yet so it is, the diuel blinding them; but howeuer it is, seeme it shorter or longer, that same one sinne of misspending their time, shall condemne them if they had no more: for if account must be giuen for euery idle word, a fearefull account remaines to be made for so many idle houres. Let vs then be very carefull in the vse of this good ordinance of God, and neuer deuise how to passe away time: for there is no man that is a profitable member in the place where he is, that can finde one houre so idle, that he knowe not how to employ it, either in receiuing or doing some good! bo D tals

Math. 13. 36.

The second point, in this example, is the manner. Did God make a perfect or an imperfect world? The text answereth, *it was ordained.* The word signifieth this much, God framed

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Math. 12. 36.

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mied the *Agē*, that is, all creatures, visible and invisible, in a most excellent, perfect, & absolute order. As in a campe eu-
 rie man keeps his ranke and order, and no man goeth out
 of his standing appointed him. So euery creature had his
 due place, and his property assigned him of God: so that
 the workmanship of the world in euery creature, & in euery
 respect was absolute: and thus (*ordained*) is as much as per-
 fectly made. And the whole world was as the perfect body
 of a man, where euery member, bone, ioynt, veine, & sinew
 is in his proper place, and nothing out of square.

Ob. Was euery thing created in his order and due place?
 Whence then com so many disorders in the world? The diuel
 hath His kingdome, and ordaineth lawes, & subleth he ruleth in
 the wicked. Now can there be any order in Satans kingdome?
 Again, whence are so many alterations and subuersions of
 kingdomes? So many wars, so much effusion of blood? The
 Gospel is transported from Country to Country, iust dissensi-
 ons in Cities & private families betwixt man & man, betwixt
 man & some creatures, betwixt creature and creature, yea,
 hatred often vnto the death by so often hatred betwixt crea-
 tures of the same kind. All these being so, where then is that
 excellent order wherein they were created?

Answere. The state of all creatures is changed, from that
 wherein they were created, by the fall of our first parents.
 God made no disorder, He saw *nothing that he had made*,
 and lo it was very good: therefore it was in a most perfect order.
 For, orderly comeliness is a part of the goodness of a thing:
 but disorder is the effect of sinne: it entred with sinne; and
 it is both a companion and a reward of sinne. Had we conti-
 nued in our innocency, all creatures had continued in their
 excellent order: But when wee had broken the perfect order
 that God had appointed vs; immediately all creatures broke
 that order, wherein they were afore, both towards vs, & one
 amongst another. Whilst we obeyed God, all creatures o-
 beyed vs: but when wee shooke off the yoke of obedience
 vnto God, and rebelled against him, then they became diso-
 bedient

Gen. 1. 31.

Gen. 1. 31.

bedient vnto vs. Whilſt we loued God, all creatures loued & reuerenced vs: but when we ſoll to hate the Lord, then began they to hate vs and not before. If therefore thou ſeeſt any diſobedience and hatred in the creatures towards thee; any diſorder and vanity amongſt themſelues, thank thy ſelfe for it, thou broughtſt it into the world with thy ſinne.

This being ſo, we are hence taught when wee ſee any diſorder in any creature, not to blame the Lord nor the creature, but to turne backe to our ſelues, to take notice of our owne ſinnes and corruptions, and to acknowledge this was not ſo at the firſt, but our ſin was the cauſe of it; and therefore be humbled & aſhamed of our ſelues, that we ſhould deſtroy and confound that excellent order which God made, and all creatures (but for vs) would haue kept till this day: but the common practice is contrary, as I wil proue in particulars.

God made mans body pure and holy, & therefore it had no need to be couered: but with ſinne came ſhame, & thence came it that God gaue vs apparell to couer that ſhame that ſin had brought vpon vs: ſo oft therefore as a man puts on his apparell, he ſhould be humbled & aſhamed by it: and thinke thus with himſelfe; This was not ſo at the firſt, my Adams body was glorious: whence came this ſignominie & ſhame, which we muſt couer with apparell? it came from my ſin; therefore ſo often as a man puts it on, ſo oft ſhould he be quite aſhamed of himſelfe, which hath brought this ſhame vpon himſelfe: ſo as now he muſt needs haue a cloake to couer his ſhame. But doe we make this end of their apparell? nay, rather they make it a banner to diſplay their pride and vanity: and ſo farre are many from being aſhamed of it, as that they are contrariwiſe proud of it. But this is as abhominable, & curſed, and ſenſeleſſe a pride, as if the priſoner ſhould be proud of his bolts & fetters, which are ſignes of his miſdeemeanour: for, what is thy apparell (make the beſt of it) it is but a beautiful cloake of thy ſilly ſhame: then, as bolts & fetters are burdensome, and ſhamefull, though they be of gold: ſo is the cloake of thy ſhame, thy apparell, though it be ſilk, ſiluer or gold: for we ſhould not be aſhamed only of ordinary apace, or baſe: but eue of the moſt

most gorgeous; knowing that once, wee had a glory of our owne, farre about all the glory of apparell: and the Ignominie that sin hath brought vpon vs, is greater then this glorie of apparell can take away.

Here I deny not the vse of gorgeous apparell, to those to whom it belongs: But I say to rich men (who, by their abilitie) to men in authoritie, who (by their place and calling) may weare costly apparell: yea, and to Princes, who may lawfully weare silke, siluer, gold, and the most excellent ornaments of pretious stones, or whatsoever: to all the, I say, God hath granted you the vse of these; but withall, be not proud of them, for you once had a glory greater then these, but lost it by sin: & sin brought a shame, which those cannot hide. For, though thy apparel hide it from the world, yet can it not from God: only faith can couer it from God: herfore glory in nothing but thy faith, be ashamed of thy apparell; yea, of thy robes & costly ornaments. And know further, that whereas thy body by sin is become so vile, a meaner couer & baser apparel were fit for it. And therefore know, that whereas God hath given thee vse of costly apparell, and pretious ornaments; he giues them not to honour thy body, but the place thou art in: and to adorne that part of his owne Image, which he hath set in thee by thy calling. And know lastly, that if thou hadst kept that order, wherein God at thy creation (as this text saith) *ordained* thee: thy natural glory would more haue adorned thee and the place thou bearest, then all this accidentall and artificiall glory can: and therefore glory not so much for the one, as be ashamed for the losse of the other; and let thy apparell teach thee this lesion.

Thirdly, many men take much delight in some kinde of *meate*: some in variety of meates, and some so loue their belly, as they care not how many creatures, or kindes of creatures do dye, for their belly sake: this is to be considered. For I take it a great fault, for men either to be too lauish and careless, how many creatures they cause to die, or (though they care but one kinde) to doe it without all vse or further

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consideration. For, marke whence comes this, that man can not now liue, or not so well; but his life must be the death of other creatures; his nourishment and preservation, the destruction of other creatures. At the beginning before sinne was, this was not so: no creature did either serue to cloathe or feed *Adam*: but this came with sin; sin brought this vanitie vpon creatures, to die for the feeding and cloathing of man: and had we stood without sin, no creature should haue lost his life to be our meate. I take it therefore the duty of a man to make great vse of his meate in this regard. And first, for the meate that he loues best, let him be humbled for his sinne: knowing that if hee had not sinned, hee should haue had much more sweetnesse in other meate, which notwithstanding should not haue cost any creature his life. And secondly, for variety be not too lauish, nor too riotous: consider, euery dish is the death of a creature of Gods creation: consider againe whence comes this, that creatures must die to feed thee; not from the creation, creatures were not made to that end: Innocencie would haue preserved all creatures to more excellent ends.

Sinne it was, and thy sinne that destroyes so many creatures for the belly of man: it is a vanitie come vpon creatures for mans sinne, that they must die for mans meate. The death therefore of euery creature, should be a conscience to a mans heart: when hee seeth it, it should touch him to the quicke, and make him say, This creature dieth not for it selfe, but for mee: not for it owne fault, but for mine. Miserable sinner that I am, if I had right I should rather die then it. God made it once for a better end, but my sinne hath brought it to this corruption. If this consideration tooke place, men would not eate their ordinary fare with so little vse: nor at extraordinarie occasions be so carelesse how much they spend, and how many creatures they cause to die.

But you will say, God hath giuen vs libertie in meates: differences of meates are taken away in Christ, and God hath giuen

giuen vs vse of his creatures, not onely for necessitie, but more liberall vse euen for greater delight and comfort. I answer: I grant all this and more too, to a man that hath faith. I grant, feasts and bankets are lawfull for some men on some occasions. I take not away any mans liberty in meates: God hath granted it, and man ought not to take it away. I onely wish that when we eate, wee also would make this vse of it: and that we would not too riotously abuse that liberty that God hath giuen vs for diuersity of meates: faith giues vs leaue and liberty to eate; yet faith denies not a man to make a holy vse of his eating, for his owne humiliation, but rather commands it.

Fourthly, wee see in the world, that creatures not onely dye for mans feeding, but one creature feedes on another, and one destroyeth another to eate him. The Hawke preyeth on diuerse kindes of birdes: the Foxe feedeth on tame birdes: the Wolfe on the Lambe: greater fishes deuoure the lesse: Dogges will eate diuerse kindes of creatures, if they can come by them. These things are manifest, and some of them be common sports in the world.

Now whence comes this feareful disorder in nature, that one creature should deuoure another? came it from the creation? was the world ordained in this state, that one creature should eate vp another? the greater feed vpon the lesse? no: but sin brought this cōfusion, our sin caused this pitiful massacre of all creatures one by another. Let vs therefore at these fights be humbled for our sinne, which caused so fearefull a disorder: when thou seest thy Hawke flie so fiercely and so cruelly murder a seely bird; thy Hound, the Hart, Hare, or Connie; then, as God hath giuen thee leaue in good order, measure, and manner, thus to deale with the creatures, and therefore thou maist take delight in it: so, withall make this vse of it; Whence comes this? it was not so from the beginning: When sinne was not in the world, these would all haue lodged in one cage and cabbin, and one neuer haue offered to haue eaten another: my sinne caused this iarre, and this disorder

disorder betwixt these two creatures. This should humble a man, because of his sinne: and reſtraine his life fro too much liberty; and his affection from too much delight in theſe kind of paſtimes.

Againe, when we ſee the cruelty of the Foxe, the Wolfe, the Beare, toward the ſheepe and other creatures; Blame not too much the cruelty of the beaſts: for this was not in them at their creation; but thy ſinne made them thus cruell one againſt another. Turne then into thy ſelfe, and be aſhamed of it: and blame not ſo much the cruelty in them, as thine owne ſinne which cauſed it in them.

Againe, ſome creatures are vnperfect, ſome in parts of their body, ſome in ſome ſenſes: and ſome are loathſome & vgly to behold: and ſome are venomous, and hurtfull to the world. Whē thou ſeeſt it, conſider whence is this. They were not thus created: for God (*ordained*) that is, made all creatures in perfect order: But this comes from thy ſinne: enter into thy ſelfe, and acknowledge this, and be humbled for it: and do not ſo much contemne this creature for his imperfection: nor loath him for his deformity: nor hate him for his venome; as contemne, and loathe, and hate thine owne finnes which were the cauſe of all theſe.

Laſtly, ſome take great delight in faire buildings, & make no uſe of them but for delight and pleaſure: but if they conſider wel, they haue no ſuch cauſe: it was not ſo at the creation. *Adams* in his innocencie had a more ſumptuous Palace *ordained* for him; namely, the Paradife of heauen and earth: and yet trees were not cut in pieces, nor the earth had her ſtones rent out of her bowels, for the building of it: Thy ſinne it was that deſtroyed this Palace; and ſinne hath cauſed the neceſſitie of theſe buildings: How then canſt thou glory in thy buildings, wilt thou glory in thy ſinne? Canſt thou be proud of theſe, when thy ſinne bereft thee of a better? As therefore thy houſe is a comfort, ſtrength, ſecurity, and delight vnto thee: ſo addeth this one vſe alſo: ſet it in this conſideration be a cauſe to humble thee for thy ſinne.

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The disorder that sin hath brought into the world, might be shewed in more particulars: but these may suffice, being those of whom we haue most common vse, and therefore do most commonly abuse.

To conclude this point, I say vnto all men: Doeſt thou see what disorder is now in the world, in thy apparell, meate, recreations, buildings? Seeſt thou the confusion, vanity, corruption of all creatures: the variance, diffension, and hatred of creatures amongst themselues? Canst thou see all this, and either not regard it at all, or else take delight in it? This is a cursed and abhominable delight. If a rich man should consume all his wealth, or throw it all on heapes, and then desperately set his house on fire, hath he any cause of ioy to see this? If he sit still at this, you will say he is senselesse: but if he laugh at it, he is madde: So God created man rich in all blessings, put him into the Palace of the world: garnished this house of the world with exceeding beauty: his meate, his apparell, his recreation, his house were all excellent and glorious: he made all other creatures, amongst which there was nothing but concord, loue, agreement, vniformity, comelinesse, and good order. Now man by sinne fell; & by his fall, not onely spent all his riches (that is, defaced the glory of his owne estate): but also set his house (that is the world) on fire: that is, defaced the beauty of heauen and earth: brought confusion, corruption, vanity, deformity, imperfection, & monstrous disorder on all creatures; set all the world together by the eares, & one creature at variance and deadly hate with other: so that one creature doth fight, teare, wound, destroy, and eate vp another. O cursed & damnable sinne of man, that hath so shamefully *disordered* that *heavenly order*, wherein God created all things. at the beginning: and miserable men are we, which can sit still & see this, and not be moued: but if we reioyce and delight in it, certainly, then a spirituall madnesse hath bewitched our soules. Let vs therefore stirre vp our selues, and looke about vs: and seeing all the world on a fire about vs, namely, flaming

ming in contention, hatred, and all disorder: let vs for our parts seeke to quench it: which because wee cannot, therefore lament and bewaile it: but much more lament and be humbled for our sinne, which kindled this fire of disorder in the world.

Hitherto of the manner of the Creation.

By the word of God.

The third point is, by what means? The Text answereth: the world was ordained in that excellent order, *by the word of God.* By this word is meant, 1. Not any *vocall* word, as if the Lord should speake vnto the creatures: Nor secondly, the *substantiall* word of the Father, the second person; although I confesse that *by him were made all things.* Yet I take it, it is not so meant in this place: but rather as *Moses* doth, Gen. 1. when he saith that in the creation *God said*: It is in both places a comparison taken from a Prince, who bids his seruants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word whereby he commaunded the world to be made. That word, I take it, is *his will*: for, Gods willing of any thing is an effectuall commaunding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more then all the commaundements of all men in the world. For if he doe but will it, the thing is done what euer it be: whereas all the world may commaund, and yet it is no neerer. From hence, I take it this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Here then first marke a speciall point, that sets out the glorie of this Creator: hee vsed no labour, no motion, no paines, no seruants, no instrument, no meane as we behold. He onely spake the word, and they were made, and commaunded, and they were created. Psal. 148. 5. This shewes how glorious a God he is, and his power how omnipotent it is: who

The disorder that sin hath brought into the world, might be shewed in more particulars: but these may suffice, being those of whom we haue most common vse, and therefore do most commonly abuse.

To conclude this point, I say vnto all men: Doeſt thou see what disorder is now in the world, in thy apparell, meate, recreations, buildings? Seeſt thou the confuſion, vanity, corruption of all creatures: the variance, diſſenſion, and hatred of creatures amongſt themſelues? Canſt thou ſee all this, and either not regard it at all, or elſe take delight in it? This is a curſed and abhominable delight. If a rich man ſhould conſume all his wealth, or throw it all on heapes, and then deſperately ſet his houſe on fire, hath he any cauſe of ioy to ſee this? If he ſit ſtill at this, you will ſay he is ſenſeleſſe: but if he laugh at it, he is madde: So God created man rich in all bleſſings, put him into the Palace of the world: garniſhed this houſe of the world with exceeding beauty: his meate, his apparell, his recreation, his houſe were all excellent and glorious: he made all other creatures, amongſt which there was nothing but concord, loue, agreement, vniſormity, comelineſſe, and good order. Now man by ſinne ſell; & by his fall, not onely ſpent all his riches (that is, defaced the glory of his owne eſtate): but alſo ſet his houſe (that is the world) on fire: that is, defaced the beauty of heauen and earth: brought confuſion, corruption, vanity, deformity, imperfection, & monſtrous diſorder on all creatures; ſet all the world together by the eares, & one creature at variance and deadly hate with other: ſo that one creature doth fight, teare, wound, deſtroy, and eate vp another. O curſed & damnable ſinne of man, that hath ſo ſhamefully *diſordered* that heavenly order, wherein God created all things at the beginning! and miſerable men are we, which can ſit ſtill & ſee this, and not be moued: but if we reioyce and delight in it; certainly, then a ſpirituall madneſſe hath bewitched our ſoules. Let vs therefore ſtirre vp our ſelues, and looke about vs: and ſeeing all the world on a fire about vs, namely, fla-
ming

ming in contention, hatred, and all disorder: let vs for our parts seeke to quench it: which because wee cannot, therefore lament and bewaile it: but much more lament and be humbled for our sinne, which kindled this fire of disorder in the world.

Hitherto of the manner of the Creation.

By the word of God.

The third point is, by what means? The Text answereth: the world was ordained in that excellent order, *by the word of God.* By this word is meant, 1. Not any *vocall* word, as if the Lord should speake vnto the creatures: Nor secondly, the *substantiall* word of the Father, the second person: although I confesse that *by him were made all things.* Yet I take Iohn. 1. 3. it is not so meant in this place: but rather as *Moses* doth, Gen. 1. when he saith that in the creation *God said:* It is in both places a comparison taken from a Prince, who bids his seruants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his word whereby he commaunded the world to be made. That word, I take it, is *his will:* for, Gods willing of any thing is an effectuall commaunding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more then all the commaundements of all men in the world. For if he doe but will it, the thing is done what euer it be: whereas all the world may commaund, and yet it is no neerer. From hence, I take it this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as he willed, they presently were: and that his will was his word here mentioned.

Here then first marke a speciall point, that sets out the glorie of this Creator: hee vsed no labour, no motion, no paines, no seruants, no instrument, no meanes as men do. He onely *spake the word, and they were made, he commaunded, and they were created.* Psal. 148. 5. This shewes how glorious a God he is, and his power how omnipotent it is: who

at his owne will and word produced such a glorious frame of heaven and earth: so many 1000. sorts and kinds of creatures in their order and due place. *David* most seriously considered of this, when hee made the 104. Psalm, as appeareth if we reade it. Wee ought also so deeply to meditate of this his glorious power manifested in this miraculous creation, as that we (seeing it) may acknowledge with the Psalmist, *Psalm 115. 3. Our God sitteth in heauen, and doth what soeuer he will.*

2. Did the Lord make all things by his word? learne wee then for our instruction thus much; Euer when we see what is Gods will concerning our selues in any crosse or affliction whatsoeuer: let vs submit our selues to it and beare it: because it comes from so mighty a God; as whom there is no resisting. For see, he that commaunded all the world to be, and it presently was so, and nothing could disobay: then if he commaund any crosse to seise vpon thee, wilt thou resist him? Nay, rather take *Saint Peters* holy counsell. *1. Pet. 5. 5. Humble thy selfe vnder this so mighty hand of God, that he may exalt thee in due time.* If thou then see his crosse comming towards thee, meete it, receiue it with both hands, beare it with both shoulders: if he will humble thee, resist not thou: for when againe he pleaseth to exalt thee, all the diuels in hell are not able to resist him.

It followeth;

So that the things which we see, are not made of things which did appeare.

The fourth & last point is the matter, whereof the world was made: the Text saith: *The things that we see, that is, all the world, were made of things neuer seene:* that is, of a flat nothing, which here is said not to be seene, or not to appeare; because how can that appeare or be seene, which is not? So the meaning is, when there was nothing in the world; then God made the world to be: This is the strangest thing of all in this fourth effect: For it is not so strange that the world should be created in excellent order; or that God should make it by his word: as that hee should make it of nothing.

Reason

of Faith. the 11. Chapter to the Hebrewes. 35

Reason denies it, Philosophie disputes against it as absurd, and neuer will yeeld vnto it: but here is the power of *faith* manifest, for it makes vs belecue and know it is so.

Hence we learne

1. If he created the world and vs of nothing, then he can preserve vs also by nothing, that is, without meanes, or by weak meanes, or contrary to meanes: he that did the one can do the other, for the same reason is of both. This is a speciall point of our religion, Not to tie Gods providence vnto meanes. Men vse neuer to acknowledge it but with meanes: but that is no worke of *faith*. But wee ought not onely to see Gods providence, when we see no meanes: but euen when other meanes are against vs, then to see it, is a point of *faith*: and that is our duty, though it be hard. Giue men health, wealth, liberty, peace, let them be guarded about with Gods blessings: then they will magnifie the providence of God: but take these away, and lay vpon them penurie, sicknesse, or any crosse, then they rage, and raile, and distrust, yea blaspheme, and say, No providence, no God. And thus God is beholden to the meanes, for else men would flatly deny him. But this argues the want of *faith*. For had we that *faith* in vs, whereby we beleueed steadfastly, that God made all the world without meanes, that *faith* would also perswade vs that he can preserve vs being made, though meanes be wanting, or though they be against vs. This we may make vse of, whether wee be in necessitie, and would be relieved: or in any perill, and would be succoured: or in what extremitie soeuer, when meanes doe faile vs.

Secondly, if he made all things of nothing: then he is able also, in respect of his promises made in Christ, *To call such things that are not, as though they were*, Rom. 4. 17. As, a man by nature is the childe of wrath, and of the diuell: he is able to make him a seruant of God, and childe of grace.

This may teach vs, 1. Not to despaire of any mans saluation, though hee seeme almost past all grace: for God can

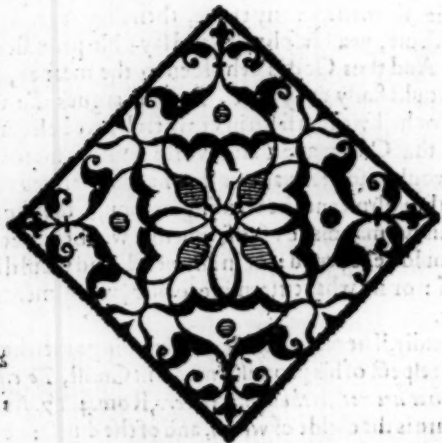
make any thing of nothing, and therefore can put grace into that heart wherein afore was none.

And 2. this is a comfort to all them which through weaknesse of faith, cannot perswade themselves of their election. For, suppose thou be full of wants and imperfections, & hast a rebellious and froward heart: What then? Remember God made thee once a creature, of nothing; hee can now againe make thee anew creature, of nothing: he created thee without meanes; he can saue thee, though neuer so many meanes doe seeme to be against thee.

And thus much of these three effects of faith; and consequently

Of the first part of this Chapter, containing a description of faith in generall,

(..)



Abels



Abels Faith.

VERSE 4.

By Faith, Abell offered unto God a greater sacrifice then Cain: by which he obtained witness that he was righteous, God testifying of his gifts: By which faith hee also being dead yet speaketh.



The second part of the Chapter, containeth an illustration and prooffe of the former description, by a rehearall of the most excellent patternes and exsamples of *faith*, which flourished in the Church of the old Testament.

1. Such as are set downe *seuerally* one by one, from the 4. verse to the 32.

2. Such as are set downe *ioyntly* many together, from thence to the end.

The exsamples 1. Such as were naturall *Israelites*, and borne members of the Church visible.

2. Such as were not naturally members, but *strangers* from the Church of God, till they were called extraordinarily.

Examples of such as 1. Such as liued about the flood: were members of y^e visible or

church, are also of 2. sorts: 2. After the flood.

First, of such as liued afore, or 1. *Abell* } before,

about the time of the flood, } & }

there bee three faithfull men, } 2. *Enoch* }

whose faith is here recorded: 3. *Noe*, both before & after.

All these three in order.

These excellent & most worthy examples, are all grounded on some place of the old testament, and are continued from the beginning of the world almost to Christs incarnation: for he beginneth with *Abell*, which is so neere the beginning, that he was the second good man that lived in the world: yea, and the first of all that had this true faith, as the onely meane of his saluation. For, as for *Adam*, he afore his fall had not this faith, neither should it haue saued him: but when the first meane failed him, then came this faith as the second and more effectfull meane of his saluation: But *Abell* was neuer in possibility to be saued by any thing, but by this faith. And therefore *Abels* faith hath the first place of commendation: and that in this verse.

Abels faith 1. In that hee offered by it a greater sacrifice is here com- then Cain.

mended for 2. By it he obtained testimonie with God.

three things: 3. By it dead *Abell* yet speaketh.

The effect of *Abels* faith, is thus set down by the H. Ghost.

By faith, *Abell* offered vnto God a greater sacrifice then Cain.

The ordinary Exposition of those words, is this: that *Cain* and *Abell* comming to offer, there was no difference in the matter of their sacrifice, but onely in the manner of offering: in that *Abell* offered by faith, and so did not *Cain*.

This Exposition though it be good, yet it fits not the scope of this place, nor the fourth of Gen. The right sense therefore seemes to be this: *Abell* hauing faith, this faith moued him to testifie his thankfull heart to God. This hee did by offering vnto God the best and costliest sacrifice that he could: namely, the first fruites and fattest of his sheepe. Whereas vnbeleuing *Cain*, hauing no loue to testifie vnto God, brought onely of the fruite of his ground: part of the best as *Abell* did: but whatsoeuer *Cain* first to hand. This being the true meaning of the whole, let vs come to the particular points laid down in this effect, and they are three.

1. That *Cain* and *Abell* offered, that is, serued God.

2. That they offered Sacrifices.

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3. That

3. That *Abell* offered a *better* then *Cain*.

The first point contains their service in generall: the second, their service in particular: the third, the difference of their service: wherein especially will appeare the excellencie of *Abels* faith.

First, *Abell* and *Cain*, the two first brethren in the world, offered sacrifice to the true God. How learned they this? for they had no Scripture, it was penned many yceres after: namely, by *Moses* first of all. I answer; When their Parents *Adam* and *Eve* had fallen, God gaue them (of his infinite goodnesse) a covenant of grace, *that the seede of the woman should breake the serpent's head*: Genes. 3. 15. Wee doubt not but our first Parents received this covenant, and beleued the promise: and this their faith, taught them how to worship the true God aright.

You will say: thus *Adam* & *Eve* learned of God; but how came this to *Cain* & *Abell*. I answer: When they had beens thus instructed of God, *Adam* as a faithfull seruant of God, taught the same religion, and deliuered the same doctrine to his children: and by it they were taught, what, to whom, and in what manner to offer sacrifice. And thus they did it neither by Scripture, nor reuelation, nor their own inuention, but by the instruction of their Parents.

Hence let all Parents learne a lesson of *Adam*, the first parent that was in the world: namely, to procure the good of their children: he nourtered his children excellently: 1. He provided for them til they came to age. 2. Then he lefth them nor, but appointed them their callings: For one was a husbandman, and the other a Shepherd. 3. Not thus onely, but he taught them to worship the true God, both in their callings, & in the practice of religion: and therefore he taught them to offer sacrifice in way of thankfulness vnto God: all this did *Adam*.

So must thou do with the children which God hath giuen thee. 1. Provide for them carefully till they be of age, take heed they miscarie not any way for want of things needfull.

2. So bring them vp, as that they may be apt to liue in some godly calling whereby to serue God, and to doe good in his Church: and that calling thou must appoint him, according to the fittnesse of his gifts. *Adam* appointed them not both one calling but diuerse callings, according to the diuersity of their gifts: and thou must see it be a lawfull and honest calling; for so are both these. Then 3, (the greatest matter of all these) teach them religion, and the true manner of fearing & worshipping God; that as by the two first, thy child may liue well in this world, so by this he may be made an heire of the kingdome of heauen.

Adam was the first father, & father of vs all; let all then follow him in this practice: & if we follow him in one, follow him in both. Diuerse wil be as careful for their bodies & for their callings as *Adam* was: but how few are as carefull to teach them religion for the pretermēt of their soules to life eternall? But parents must haue care of both these: else they shal answer for their child at the day of iudgemēt: & though he perish in his own sin, yet his blood wil God require at the Fathers hands. For God made him a father in his room, and he discharged not the duty of a father vnto their child.

Secondly, in that *Cain* offered as well as *Abell*; Hence we learne diuerse instructions,

1. It is a common opinion, that if a man walke duly and truly in his calling, doing no man harme, but giving euery man his owne, and so doe all his life long, God will receiue him, and saue his soule: but the truth is this; If men do thus it is good and commendable, and they must be exhorted to continue: but if they stand vpon this for saluation, they cast away their soules: For mark here, *Cain* was a man that walke in an honest calling: and more then that, he tooke paines, & laboured in it (which all men doe not which haue honest callings): And more then all these, when *Abell* offered, hee came and worshipped God also; and hee did outwardly in such sort, as no man could blame him, but onely God that saw his heart: And for all this, yet is he a wicked *Cain*, said that

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that is all that the word of God gives him, 1. Iohn. 3. 12. Then it is manifest, that to walke in a mans calling iustly and vprightly, doing no man harme, will not serue the turne. *Cain* did it, and yet was cursed: wee must then goe further then *Cain*, else wee shall goe with *Cain* to the place where he is.

Reason not with thy selfe, I worke hard and follow my calling. Hurt no man: thus could *Cain* reason, and yet but cursed *Cain*. Thou must then beside these, get that that *Cain* did not; Learne in thy conscience to see and feele thy sinne, to be grieved for it, so as thou must say: My sicknesse, my pouerty, my crosses grieve me: but nothing so much as my owne sinnes, these trouble me aboute all, & this griefe waloweth vp all the rest. And there is another thing which I seeke aboute all: not gold, siluer, or promotion; but reconciliation with my God, and his fauour in Iesus Christ: If thou hast these two, then thou goest beyond *Cain*, then shalt thou stand before God with *Abell*, and be accepted. Remember these two; humiliation for sinne, and desire of reconciliation: these two is the summe of religion. If thou hast these, thou art blessed with *Abell*; if not, cursed with *Cain*, howsoeuer thou liuest in the world. If thou say *Cain* kill'd his brother, and so would not I doe for all the world, I will do no man hurt in body or goods; This will not serue: for it is said that God had no respect to *Cain* afore he kill'd his brother, even when he offered his sacrifice: and therefore this duty is most necessary, and there is no shifting it off.

2. *Cain* offered as well as *Abell*: yea, *Cain* offered afore *Abell*, as it is manifest in Genesis, 4. 3. And yet *Abels* sacrifice was better when it came to the prooffe, and was accepted, & not *Cains* which came first. Hence we learn, that a man may be more forward then many other in many outward duties of religion, and yet not be accepted of God: Another may be not so forward to the duty, and yet when hee comes, be better accepted. Whence comes this? what is forwardnesse in good duties a fault? Nothing lesse; but hence it is, he that

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outwardly is most forward, may come in hypocrisie & without faith; the want whereof makes his forwardnesse nothing worth. Many such haue we in our Church: great frequenters of places and exercises of religion; and yet they come but as *Cain* did, or it may be in worse intents. Thy forwardnesse is to be commended, but take this with thee also; Care not so much to be first at the Sermon, or to be there of finer the other, as to goe with true faith, repentance, & a heart hunning for grace: if not, boast not in thy forwardnes; *Cain* offered afore *Abell*, & yet not accepted; & so there may com an *Abell* after thee, & bring faith with him, & be accepted whe thou with thy hypocriticall forwardnes shalt be reiected as *Cain* was.

Thirdly, did *Cain* offer as wel as *Abell*. Hence we learne that the Church militant is a mixt & compounded company of men: not of one sort; but true beleeuers & hypocrites mingled together: as here in the very infancy of the Church, here was a *Cain* worshipping in shew, as wel as *Abell* that worshipped in truth. So was it in the infancy, so in her perpetual growth, & so shal it be in the last age of the church: the good shal neuer be quite separated fro the bad, vntill Christ himselfe do it, at the last iudgement. Goates shall alwaies be mingled amongst the sheepe, till Christ the great shepheard do separate them himselfe, Math. 25. 34. And he that imagineth a perfect separation till then, imagineth a fancy in his braine; and such a Church, as cannot be found vpon the earth.

This being so, let no man therefore be afraid to ioyne himselfe to the visible Church: neither let any that are in it go out of it, because the bad are mingled with the good; for so it hath been alwaies, & euer wil be: he then that wil go out of a Church, because there be hypocrites in it, must go out of the world; for such a Church is not found, but triuphant in heauen.

Fourthly, that *Cain* & *Abel* offered, hence we learne, that the Church of God, which truly professeth his name, hath been euer since the beginning of the world. For this Church was in the household of *Ada*, whe there was no more but it in the world: for sacrifice to God is a sign of the Church; yea, & beside

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beside the sacrifice, they had a place appointed where *Adam* & his family came together to worship God. For, so much *Cain* intimateth, Gen. 4. 14 & 15. *Cain went out from the presence of the Lord*, that is, not onely out of his favour & protection, but from the place of his solenne service, & where he wonted to manifest his special *presence* to his childre serving him; and therefore *Cain*, as being excommunicate, complaines (verse 14) because he must leaue it. Thus the Church hath been frō the beginning, & therefore is truly call'd Catholike.

The Papists abuse this place notoriously: for whereas the Church hath been so ancient, they argue therefore it is aboue the *Scripture*: yea, & that we could not know it to be *Scripture*, but by the ancient testimonie of the Church.

We must know the *Scripture* is two wayes to be considered. 1. As it was written & penned by holy men, and so it is later then the Church: for *Moses* was the first penman of *Scripture*; but secondly, as it is the word of God, the substance, sense, and truth therof is much more antient then the Church: yea, without the word of God, there can be no Church: For, without faith is no Church (because the Church is a company of beleeuers) and without the word it is no faith; therefore no word, no faith: no faith, no Church. So then the *Scripture* was afore the Church, but penned after.

Thus we see that *Cain* and *Abel* offered.

Now secondly, what offered they? *sacrifices*. Sacrifices were used in the worship of God for two ends. 1. When a sacrifice was offered, especially of beasts, when a man saw the blood of the beasts poured out, it put him in mind of his own sins, and the desert of them, & taught him to say thus. *Behold as this creature is here slain, & his blood distilled & drops away: so my sins deserve that my blood should be shed, and my soule be delivered in hell for ever.* This creature can die for me, but I cannot die for it: my sins deserve both the 1. and 2. death.

Secondly, sacrifices served to put the *Memories* of the *Messias* to come: and the slaying of the beasts they were then how the *Messias* should shed his blood, & give his life for the sins of *man*. These are the 2. principal ends of sacrifices, & for these 2. ends did *Cain* & *Abel* offer; *Cain* in hypocrisy and

and for fashion sake: *Abell* in truth, conscience, and sincerity.

As it was in the old sacrifices, so is it in our Sacraments of the new Testament: whereof, the sacrifices were all types: 1. In baptisme, sprinkling of the water, serues to shewe vs how filthily we are defiled with our owne finnes.

2. It signifies the sprinkling of the blood of Christ vpon the heart of a sinner, for his sanctification from sinne.

3. In the supper, the breaking of the bread signifies, 1. how we should be broken in humiliation for our sinne: and the pouring out of the wine, how our blood and life should be shed, and poured out for our finnes, if wee had that that we deserue. And secondly, they represent vnto vs how the body of Christ was broken, & his blood poured out for our finnes, which he was content to suffer vnder the wrath of his Father, for our sakes: so that we see, both the sacrifices and sacraments of the old, as also of the new Testament, all aymered at these two ends; to shew vs our finnes, and our misery by sinne: and to foretell or represent our reconciliation by Christ. Which being so, our lesson is this.

Wee haue all receiued those two Sacraments: the first once, the second often. Now if they haue beene duly receiued of vs, they ought to haue this double vse vnto vs: 1. To cause vs to make a search of our owne finnes, and of our misery by sinne: and seeing it, to be cast downe and humbled, considering how corrupt our hearts are, and how wicked our liues. And secondly, when this is so, then to make vs seek for reconciliation with God by faith in Christ, to make vs desire it, loue it, and pray for it about all things in the world. *Abell* not onely offered, but offered so, as that it put him in minde of his sin, and of his redemption, by the death of the Messiah to come. So, wee must not onely outwardly receiue the Sacraments; but so receiue, as that wee may see and be humbled for our sinne: and seeke to be reconciled to God in Christ.

Such vse also ought we to make of hearing the word, and

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not to be content with bare hearing of it, or to get a generall knowledge out of it: but it must giue vs a speciall sight of our owne estate by sinne: and urge vs forward to seeke the fauour of God in Christ. Religion stands not in hearing the word, and receiuing the Sacraments with the congregation: though it be done neuer so often, and neuer so formally: But so to heare and so to receiue, as that they may worke in vs those two things: and that is the pith and life of religion. And whosoever he be that professeth religion, and sheweth not the fruit of it in these two, that mans profession is in vaine, and it wil go for no payment at the day of iudgement.

Thus we see they offered, and what they offered.

It followeth; *A greater sacrifice then Cain.*

The third & last point, is the difference of these sacrifices. For although *Cain* offered as well as *Abell*: and offered sacrifice as well as *Abell*: yet was there a difference in their sacrifices: for *Abels* was better then *Cains*. This is the chiefe point: for this sets downe what was that excellency of his faith, for which he is here commended. *Abell* is not commended for offering, by his faith: for so did *Cain* that had no faith: nor for offering sacrifice, by his faith: for so did *Cain* that had no faith: but because that by his faith he offered a better sacrifice then *Cain* could.

The holy Ghost calls *Abels* a better or greater sacrifice: because *Abell* brought the best and fattest of his sheepe, and so bestowed the most cost hee could; as signifying that hee would haue bestowed more cost, had hee knowne how to haue done it. For, he that giues as he hath, would giue more if he had it. And he that doth the best he can in any thing, it is certaine hee would doe better if he could. *Cain* contrariwise brought not the best of his fruites, but either the worst, or whatsoever came first to hand; as thinking that whatsoever hee brought, was good enough: therefore worthily is *Abell* saide to haue offered a better sacrifice then *Cain*.

And.

And further, this holy practice of *Abell*, came to be a law written, euen one of the commaundements of the Ceremoniall law; namely, that the first borne should be offered to God, *Exod. 34. 19.* And the first fruites of the corne, *Leuit. 23. 10.* &c. And that nothing that was lame, blind, maymed, or had any blemish in it, should be offered to the Lord, *Deut. 15. 21.* *Abell* here did euen that which these lawes commaunded: and these lawes commaunded the same that he did. Thus God vouchsafed to honour his seruant *Abell*, for his obedient and honest heart; euen to make his practice the ground and beginning of one of his owne lawes: that so the Israelites in all their generations, might in their daily practices, remember this worthy deede of holy *Abell* to his perpetuall honour.

Now for vs the truth is, this law binde vs not: for it was a ceremonie, and is ended in Christ. Yet the equity and vse of it reacheth euen to vs: namely it teacheth vs when we will giue any thing vnto God, to giue the best we haue. This is the equity of all those lawes ceremoniall, which commaunded them to giue to the Lord their first borne, and their first fruites, and the fattest of their cattell: and so much of them do still binde vs. Now, from this rule, are taught diuers duties:

1. To the *Parent*. Hast thou many children, and wilt giue some to the Lord? namely, to serue him in the ministerie? The practice of the world, is to make the eldest a Gentleman, the next a Lawyer, the next a Merchant: hee that is youngest, or least regarded, or that hath some infirmity in wit, or deformity in body, set him to schoole, let him be a Minister. But *Abels* sacrifice controllles this profane course of the world. Learne therefore by him, whomsoever of all thy children thou findest fittest in gifts and graces of body and minde; whom thou louest best, and most esteemeest, he is fittest for the Lord, and the Lord is most worthy of him: consecrate him to the Lord, for his seruice in the ministerie.

2. To

2. To the *young man*. He being in the strength and ripeness of wit, senses, memory, capacity, and in the best of his age; he saith, I will take my pleasure now I am fittest for it: I will repent at the end of my dayes, and that is a sifter time. This is a vile policie of the diuell, to dishonour God, and to cast away their soules. What a griefe is it to giue the diuell his young yeares, the strength of his body and wit, and to bring his withered old age vnto God? nay, be sure, God will not accept thy rotten sacrifice of old age, but rather giue thee vp to the diuell, that hee may haue thee altogether which hath had the best: then follow rather *Salomons* counsell, Eccles. 12. 1. Who bids thee *remember thy Creator in the dayes of thy youth*: Remember *Abels* sacrifice, it was of the best. So, thou hast no sacrifice but thy selfe to offer: offer then the best: thy young yeares is the best time, giue them vnto God.

3. To all *Christians*. *Abell* offered the best: it teacheth vs all, if wee will professe and serue God, not to doe it by the halfe; or for shew and fashion sake, or negligently as not caring how. Thus to do, is but to offer the sacrifice of *Cain*, and that makes the most professors goe away with their seruice vnaccepted as *Cains* was: for God will haue all or none, he is worthy to haue no partner: hee must be serued with all the heart, with soule and body, so that a man must consecrate himselfe wholly vnto him. 2. Kings, 23. 25. It is the speciall commendation of good King *Iosias*, That hee turned vnto the Lord with all his heart, and soule, and might: and for that, hee is preferred afore all Kings afore or after him: not that *Iosias* could fulfill the lawe perfectly, as it required; but it is meant of the endeuour of his heart and life, by which he straued with all his might to serue God as well as he could: his example is ours.

We professe religion, wee must looke that our hearts affect it: we professe a turning from sinne, we must take heed it be not formall, and from the lips, but from the heart. So, when we practice any duty of religion, whether we pray or
heare

heare the word, or receiue the Sacrament (this is the sacrifice that we can offer) we must not doe them coldly and carelessly; but with zealous affection and resolution from the heart. Otherwise, if we serue God for fashion sake, and our hearts are on the world, and our owne lusts: wee offer the sacrifice of cursed *Cain*, and we with our formall religion shall goe to him. But let vs offer the sacrifice of *Abell*: that is, though it be neuer so little; yet let it be the best wee can, and all we can, and God will accept vs as he did *Abell*. And thus the Parent should giue God his best childe: the young man his best yeares: euery man his best part, which is his heart. And thus we follow the steps of holy *Abell*, who offered to God the best sacrifice he had. This was the fruite of his faith: euen so that Parent, that young man, that professor that hath true faith, will do so likewise.

Hitherto of the first effect of *Abels* faith: It followeth;

By the which he obtained witnesse that he was righteous.

This is the second effect of *Abels* faith, whereby it is commended. 1. For the meaning. By faith hee meanes sauing faith, which makes a man iust before God; and no other. For, whereas he had said afore, that by faith our Elders had obtained a good report: He proves that general, by this example of *Abell*; therefore that sauing faith which was meant there, is also meant here.

These wordes set downe. First, he was iust by it; two benefits which *Abell*. Secondly, God testified that he had by his sauing faith: I was so.

For the first: *Abels* faith made him iust and righteous, not because his faith was an excellent quality of that vertue in it selfe, as to make him iust; but because it was an instrument whereby he apprehended and applied to himselfe the righteousness of the *Messias* to come, whereby hee might stand iust before God. This was his righteousness, which he had by faith: for hee trusted not to any holinesse of his owne, though (it is out of question) hee knew he was the sonne of that man who once was perfectly righteous: but the trust and

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and confidence of his heart was in the righteousness of that blessed seed, which, God had promised, *should break the serpents head*. This Promise he knowing, beleueed it, applicd it to himselfe, and this faith made him righteous.

Here we learne a worthy lesson of Christianity; namely, that the true and the vndoubted way to heauen, is a holy and liuely faith in Iesus Christ; for, this faith makes a man righteous, & that righteousness opens him the gate of heauen. To this end (saith the Apostle) *Being iustified by faith, we haue peace with God: but by who? through our Lord Iesus Christ.* Rom. 5.1.

For the vse of this doctrine, we must renew our former exhortation, which indeed cannot be too often pressed to the conscience. There is none of vs so vile, none so profane, but we desire saluation. If we do, then we must tread the beaten way to it. For, we are not borne heires of it; neither can we come thither by chaunce: but there is a way that must be taken, & that way is but one: all other are misleading by-waies. Again, that way must be taken in this life; else, it is too late. Now, this way is to be a iust & righteous man. With this, neuer man failed: and without this, neuer man attained to saluation; for, *No vncleane thing can come into the kingdome of heauen.* Apoc. 22.37. Neuer was man iustified there, which was not iust before: and that must be here begun, which in heauen is to be perfected. In this life therefore, wee must seeke to be iust. Now, our owne good workes will not serue to make vs iust; for, they are all vnable to indure the trial of Gods iustice. And if we stand to them, and they proue not able to satisfie Gods iustice; then, in stead of sauing vs, they will condemne vs. Therefore, with *Abell*, let vs go out of our selues, deny our selues, and cleaue onely to Christs righteousness, in life & death; this is the way that neuer will deceiue vs. But some will say, We walke in this way. I answer, He that walketh in a way, may be traced by his steps: so then, shew your steps of holinesse, of deuotion, of charity, &c. these must shew your faith: cleaue these steps behinde you, and then your faith is good. Thus did holy *Abell*: beleue thou it, and acknowledge.

acknowledge it, and follow thou after him: and renounce all bypaths which the Papists, or thy own braine imagineth. Let this one doctrine sink into thy heart in steade of many, and let not the diuell strake it out. For, if thou walke in this way, my soule for thine it will bring thee to heaven: if not, at the last day this doctrine will condemne thee; because it shewed thee this way; and thou wouldest not walke therein.

Secondly, obserue: He saith, *Abell was approved and accepted of God.* How proues hee that? Because his workes pleased God: as who say, his workes cannot please God, vlesse his person do: therefore in that his workes do, thence he concludeth that his person did: it is the reason of the holy Ghost, and therefore infallible.

In the framing of this reason, the holy Ghost teacheth vs a great point of our religion: namely, that first a mans person must please God afore his actions can: And after the person, then the actions. This is plaine in these words: for it is said, he first obtained witness that hee was righteous himselfe, and then God testified of his gifts. So likewise more plainly, Genesis 4. 4. God had respect first to *Abell*, and then to his offering: So that the truth is manifest, No worke pleaseth God afore the worker do. This, being so, hath excellent vses.

First, it overthroweth a maine pillar of Romish religion: *Iustification by workes*: For how can a man be iustified by his workes, when hee himselfe must be iust afore the workes can be? Vlesse hee be iust, his workes be wicked: if they be wicked afore his person be iust, how can they then iustifie him. And if the person bee once iust, what needes it then to be again iustified by workes? Good workes make not a man good; but a good man makes a worke good: & shall that worke that a man made good, returne againe & make the man good? That is absurd in reason: And 2. It is needlesse. For, the man is good already, if the worke could not haue beene good. Wee may therefore say, workes are rather iustified

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justified by the person of a man, then his person by the works; and it is a most vaine thing to looke for Iustification from that which thou thy selfe must first iustifie afore it be iust: if wee had no other reasons against iustification by workes but this, this were sufficient.

Secondly, hence we learne, that till a man bee called, and his person iustified and sanctified, all that euer hee doth is sinne. 1. His *common actions*, his eating, drinking, sleeping, walking, talking, are all sinnes. Yea. 2. The *workes of his calling*, & his labor in the same, though neuer so iust, equal, and vpright. 3. Further, his *ciuill actions*, namely the practice of ciuill vertues: his outward grauitie, meekenesse, sobrietie, temperance, quietnesse, vprightnesse, and all outward conformitie, are all sinnes. Yea more then all this, his *best actions*, namely his practicing of the parts of Gods worship, or his deeds of charitie, his praier, his hearing the word, his receiuing the sacraments; his giuing of almes; they are all sinnes vnto him, if hee haue not a believing and penitent heart: yea such sinnes as shall condemne him, if hee had no other. *Obiect.* This should seeme strange diuinity, that the most holy actions, as praier, &c. should be damnable sinnes. I answer, they are in themselves holy and good, and as farre forth as God hath commanded them; yet in the doer they are sinnes, because hee doth them from a fowle & vnholie heart: for the same action may be holie in it selfe and in regard of God the author of it, and yet a sin in him that is the doer of it. As cleere water, pure in the fountaine, is corrupted or poisoned by running through a filthy and polluted channell; so are euen the best actions, sinnes: as euen the preaching of the word to a minister, whose heart is not cleansed by faith, and his person accepted of God; it is a sin vnto him, and (if he repent not) shall be his condemnation. *Cain* sinned not onely in hating and murdering his brother, in lying and dissembling with God; but *Cain* sinned also euen in offering sacrifice. And *Abels* sacrifice had beene a damnable sinne, but that his person was iustified be-

fore God. And the reason of all this is good: for nothing in the worke is able to make an action acceptable to God, but onely the acceptation of the person by Christ. This being so, it stands vs euery one in hand to looke to our selues; and to labour aboue all things for faith and repentance: that so our persons may be accepted righteous before God, and thereby our actions accepted also. If it be a miserable thing, that all thy actions, euen holy actions should be sinnes, then labour to be iustified; for that onely can make thy workes accepted: if not, then though thou labour neuer so much to be approued in the world, & set neuer so glorious a shew vpon thy workes to the eyes of men, they are all abhominable sinnes in the sight of God: and at the day of iudgement they shall goe for no better. Preach, and teach all thy life long; nay, giue thy life to die for religion: Giue all thy goods to the poore, depriue thy flesh of all delights: build Churches, Colledges, Bridges, High-wayes, &c. and there may come a poore shepheard, and for his keeping of his sheepe be accepted, when thou with all this pompe of outward holinesse, maist be reiected. And why this? only because he had faith, & thou hast none; his person was iustified before God, and thine is not. Therefore let this be my counsell, from *Abell*: Labour not so much to worke glorious workes; as that which thou doest, doe it in faith. Faith makes the meaneest worke accepted; and want of faith makes the most glorious worke reiected: for so faith the Text. *Abell must be accepted, else his sacrifice is not.* Thus wee see *Abell* was iust, and God so accounted him. The second point is, That God gaue testimonie hee was so: In these words,

God giuing testimonie

What testimonie it was that God gaue of *Abell* and his gift, it is not expressed in the word; and so it is not certaine: but it is very likely, that whē he & *Cain* offered, God in speciall mercy sent fire from heauen; and burnt vp *Abels* sacrifice, but not *Cains*: for so it pleased the Lord often after-

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afterward when he would shew that he accepted any man, or his worke, he answered them by fire from heaven. So he burnt vp the first sacrifice that *Aaron* offered, *Leuit. 9. 24.* So he answered *Salomon*, *2. Chron. 7. 1.* And so *Elias*, *2. Kings, 18. 28.* And so it is likely that he gave this testimonie that he accepted *Abell* and his offering. This was a great prerogative that *Abell* and the Fathers in the old testament had, We haue not this, but wee haue a greater; for wee haue that that is the substance, and truth, and body of this: For wee haue also the fire of God, that is, his spirit comes downe into our hearts every day: not visibly, but spiritually, and burnes vp, in the heart of a beleeuer his sinnes and corruptions, and lights the light of true faith, that shall neuer be put out.

The vse hereof is this; As no sacrifice in the old law pleased God, but such as was burnt by fire from heaven, sent downe either then or afore: so our sacrifices of the new Testament (that is, our inuocation of Gods name, our sacrifice of praise, our duties of religion, our workes of mercy and loue) neuer please God, vnlesse they proceede from a heart purged by the fire of Gods spirit, that is from a beleeuing and repentant heart: both which are kindled and lighted, and daily continued by that fire of Gods spirit. Therefore it is, that *Paul* saith, *1. Tim. 1. 4, That loue must come out of a pure heart, and good conscience, and faith vnfeined.* The duties of religion, and workes of loue comming from this purged heart, ascend into the presence of God, as a smoake of most acceptable sacrifices, and are as a sweet perfume in the nosethrills of the Lord.

Now, of what did God thus testifie? *Of his gift.*

It may here be asked at the first: how can *Abell* giue a gift to God: hath the Lord neede of any thing? and are not all things his? I answer. God is soueraigne Lord of heaven and earth, and all creatures: yet hath hee so giuen his creatures vnto man to vse, as that they become mans owne, and so he

may esteeme & vse them: and being mans, a man may in token of his thankfulness returne them again to God: especially seeing God accepts them, being so offered, as most free gifts.

This sheweth vs, first, the wonderfull mercy of God, that whereas we can offer him nothing but his owne, he vouchsafeth to accept a gift offered of his owne, euen as though we had of our owne to offer.

2. See here a difference betwixt the sacrifices of the old, and Sacraments of the new Testament. In their sacrifices they gaue something to God, and therefore they are call'd *gifts*: in our Sacraments we receiue daily grace from God.

3. In that the sacrifices of the old Law are call'd *gifts*, we must know that it is typicall, and hath excellent significations vnto vs.

1. It signifieth, that the Messias should be giuen of God freely, for the saluation of his elect: and that Christ the Messias should willingly giue himselfe to be a redeemer.

2. It signifieth, that euery man that lookes for saluation by Christ, must giue himselfe to God, and all that is in him. So Paul exhorteth, Rom. 6. 13. *Giue your selues vnto God, and your members weapons of righteousness.* When we giue any thing to a man, we make him Lord of it. If we then giue our soules and bodies to the Lord, we must giue them so, as that they may obey and serue him, and be ruled by him, and serue for his glory, howsoeuer he shall vse them. We profess religion, and make great shewes; but to giue our selues in obedience to God, is the life of religion: But contrary is the course of the world. For, most professors are giuen vp to sin and sathan: *their bodies* giuen to drinking, gaming, vncleanesse, iniustice: *their soules* to enuying, hatred, malice, reuenge, lust, pride, selfe-loue: God hath nothing except it be *a face*: but that will not serue the turne: he will haue all, *body and soule*: for he made all, and he hath redeemed all. We go against equity. Christ gaue his body and soule for vs: why should not we giue ours againe to him? Again, this gift is not as other gifts; for here all the profit redounds to the giuer.

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uer: the glory indeede is his; but the gaine and profit is our own. Why then should we withhold our selues from God? it argueth, we know nor feele not, what Christ hath giuen vs: for if we did, if we had 10000. liues, we would thinke them all too little for him.

And thus much of the first & second effect of *Abels faith*; the third followeth.

By which Abell being dead, yet speaketh.

The 3. effect, whereby *Abels faith* is commended, is laide downe in these words. Concerning the meaning whereof there is some difference, which is briefly to be examined. Some thinke the words should be thus translated: *By which also Abell being dead, is yet spoke of*; making the meaning to be, that by his faith he obtained a good name to all posterities; but it seemes this cannot stand, for two causes: First, because that is already affirmed of *Abell* and all the rest, in the second verse, that *through faith they had obtained a good report*: which therefore might seeme needlesse (so soone to be repeated againe. Secondly, for that afterward Christs blood & *Abels* being compared together, it is not said that Christs blood is better spoken of then *Abels*: but that it *speakes better things* then *Abels* did. Therefore the words are rightly translated.

Now for the true sense of them, it is likely the holy Ghost here hath relation to the story whence it is taken; where, vpo Genes. 4. 10, *Cains* murder, God saith to him, *The voice of thy brothers blood crieth some from the earth*: and why crieth it? Namely, for vengeance against so monstrous a murder; and crieth to all men to behold it, and to abhor the like: and so after a sort he continueth to speak, to this day. So that the words, in the true & full sense of them, do import these two points;

1. That *Abell* spake when he was dead.

2. That in a sort *Abell* still speaketh.

For the first: *Abell* spake and cried when he was dead: but how? not with a vocall speech: but the phrase is figuratiue, and imports thus much, as if the Lord had said to *Cain*: thou hast kill'd thy brother closely; and it may be hast hid him in the sand, or buried him, and thinkest no man knoweth of it:

but thou must know, *Cain*, this thy fact is as euident to me, as if *Abell* had told me: I know thou kill'd him: and if thou wonder how I knowe, I tell thee his blood told me: for it cried in my eares, & yet it crieth out against thee: for though *Abell* be dead, his blood yet speaketh. As this is true of *Abels*, so of all mens blood: and as of blood, so of all other oppressions, though done by neuer so great men. Murders, oppressions, and all wrongs done to Gods children, they cry to God against the oppressors, though the poore oppressed men dare scarce name them: they neede not, for their blood doth, yea euen their very teares cannot be shed, but God takes them up, and puts them in his bottle, and will know who shed them. Thus blood crieth against them that shed it, yea teares cry against them that cause them. This affordeth vs a double instruction, First here it is apparant that God seeth and knoweth the sinnes of men, though the men be neuer so mighty, or their sinnes neuer so secret. For though men coueray them neuer so closely, and labour to hide them with all the meanes that wit of man can deuise: yet the very dead creatures cry out, and do proclaim the sinnes and sinners in the eares of God, as fully as the voices of liuing men, can discouer any thing vnto men. Priuy oppressions, and goods gotten by deepe deceit, lie hid to the world: But the stone out of the wall shall cry, and the beame out of the timber shall answer it, Woe be to him that buildeth his house with blood, and erects a Citie by iniquitie: as though hee had said, God knoweth euery stone and euery piece of timber in their stately houses, which they haue gotten by deceite or oppressing of the poore. Priuy conspiracies, and plots of treason are laid against Princes and Magistrates: and often in so secret manner, as in mans reason is not possible to be discouered. But God hath many wayes to finde them out, and they neuer scape his priuie search: and therefore the holy Ghost aduise-
 seth, Curse not the King, no not in thy thought, nor the great ones in thy bedchamber: for the fowle of the beauen shall curse thy voice, and that which hath wings shall declare the matter.

Psal. 56. 8.

Ecclesi. 1. 11.

Ecclesi. 10. 20.

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So that whatsoeuer is plotted neuer so priuily, or conspired in the secret closets of vngodly men, God knowes it, and hath meanes enow to disclose it to the world. And in our daily experience God magnifieth himselfe mightily in reuealing murders. For, bring the murtherer before the dead corps, and vsually it *bleedeth*, or giueth some other testimonie, whereby it *speaketh* euen as *Abels* bloud did, *This is the murtherer*. Nay more: for, *Abels* bloud *spake* to God, but here euen to men also.

And of this its hard to giue any reason at all, but the secret and immediate hand of God, thereby shewing himselfe to know all secret finnes, & to be able to disclose them by strange meanes.

The vse of this doctrine is, to feare all men from sinning; though they thinke it possible to conceale their finnes from the world: for this is one of the strongest and commonest encouragements that men take, to liue in a sinne. If they thinke it likely to be concealed. But here they see how false a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can he reueale it to the world when it pleaseth him.

Againe, whereas *Abels* bloud cried when he was dead; It teacheth vs, that God had a care of *Abell* both liuing and dead: for it were nothing to say his bloud cried, if God heard not that cry. But its apparant he heard it, for he reuenged it, and punished *Cain* when *Abell* was dead; and could not reuenge it himselfe. And this care God hath not ouer *Abell* alone, but ouer all his children: and as the Psalmist saith, *Pretious in the sight of the Lord is the death of his Saints: that which is vile, and of no regard in the world, is pretious with God. Tyrants make hauocks of the Church; and kill them vp by heapes; but God records vp every one; and will not faile to reuenge it, when they are dead: For if God haue bottles for the teares of his seruants, surely much more hath he bottles for their bloud.*

The vse whereof is to teach vs to all extremities of sin-

word

get

Luke. 21. 19.

get or disrepute, to learne patchee: yea, though we be sure to die, yet (as Christ saith) *To possess our soules with patience:* For we haue one, will heare the cause, and reuenge our quarrell when we are gone: So that if wee be patient wee loose nothing; but if wee be impatient wee get nothing: Let vs therefore hold our tongues: for, the wrong done to vs crieth loude enough to God for reuenge, who will heare it as assuredly as he did *Abel*. And thus wee see how *Abel* spake then, euen after he was dead.

The second point is, *Hee speakes also yet:* and that three wayes.

First, his faith yet speaketh, because it admonisheth all men euery where, who either heare or reade this story, to become such as *Abel* was, namely, true worshippers of the true God: for, in *Abels* example, it prouokes all men to be like him, because it assureth them of the same regard and reward with God that *Abel* had: and so *Abels* faith is a neuer dying Preacher to all Ages of the Church.

Here wee learne, that the holy Examples of Gods children are reall teaching, and loude preaching to other men.

For there is a double teaching, namely, in word or deedes: but it belongs to the Minister to teach in word; and to all men to teach by their deedes, and good examples: And if the Minister teach not thus also, it is the worse both for him and his hearers.

It sufficeth not for him to teach by vocall Sermons, that is, by good doctrine; but withall by reall Sermons; that is, by good life. His faith, his zeale, his patience, his mercy, and all other his vertues must speake, and cry, & call to other men to be like vnto him: which if he practice carefully in his life as *Abel* did, then shall his vertues speake for him to all posterities when he is dead.

Againe, *Abel* though dead, may be said to speake, because how.

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howsoever his body be dead, yet in soule and spirit hee li-
ueth with God in heauen: And thus the word *speakes*
may be vnderstoode, because it is here opposed to *death*:
by which he being dead, yet *speakes*: that is, being dead in
body, yet liueth in soule: which life with God, was obtai-
ned vnto by his true and sauing faith.

Thirdly, hee may be said to *speake yet*, as all other Gods
Martyrs are said to *crie* in the Revelation, *from vnder the al-* *Reu. 6. 10.*
tar, How long Lord holy and true dost thou not avenge our
bloud on them that dwell on the earth! As this is true of all
Martyrs, so specially of *Abell the first Martyr* of all:
which words are not spoken, neither by him nor them vo-
cally with vittrance of voice: but it is so said, to signifie what
seruent desire the seruants of God haue in heauen, of the
full manifestation of Gods glory in their bodies, and of an
vtter abolishment of sinne in the whole world. Which their
desire, they doubleste vtter to God in a more excellent
manner, then in this world wee can vtter any thing with
our voice: And thus *Abell speaks yet*, and shall *speake* till the
worlds end.

Hitherto of the first Example, the Example of *Abell*.

The second is of *Henoch*: in *good* *Example*
these words, *By faith Henoch was translated, that he should not see death, Verse 5;*
neither was he found, for God took him away: for, before he
was translated, he was reported of that hee had pleased God,

Gen. 22. 15. I have taken him away, saying, yee shall not see his face, because he was translated, that he should not see death.

By faith Henoch was translated, that he should not see death, Verse 5;
neither was he found, for God took him away: for, before he
was translated, he was reported of that hee had pleased God,

The second example of faith, is taken also out of the old
world, before the flood; and it is of *Henoch the sea-*
uenth from Adam: to whom, strange and miraculous
things befell, by reason of his faith.

Let the meaning of the words be first examined.
By

By Faith.

That is, by his confidence in the Messias or his sauing faith, he was taken away.

Taken away:

That is, from earth to heauen, not by an ordinary worke, but miraculously, as is euident by the next words,

That he should not see death.

That is, that he should not feele death, nor any dissoluiton of soule and body: and therefore his taking away was *miraculous*. For, to be taken away by death is an ordinarie worke: but to be taken away, and yet not die, that is miraculous and extraordinary: and such was *Henochs*.

So then the substance of these words is thus much; *Henoch* hauing this grace from God, to *believe* stedfastly in the *Messias* to come, was likewise honoured with this high prerogatiue, To be taken into heauen, without tasting of death, & further was taken away to the end that he might not die. Thus we haue the meaning,

Now concerning *this translation of Henochs*: there are two opinions.

Some thinke hee was translated *in soule onely*, and not in body: and they say he died in the translation, so as his soule onely was taken vp into heauen, and his body slept in the earth. Though this appeares false at the first sight, yet let vs see their reasons, and what they can say for themselues.

Their first reason is this, No mortall body *unglorified* can enter into heauen: but there is no mention of his glorification: therefore his body could not come in heauen,

Answer. It is certaine it was glorified ere it came in heauen. If they reply, it is not mentioned: I answer it followeth not, that therefore it was not: for euery circumstance of euery action is not mentioned. For, many circumstances of actions must necessarily be supposed, & such a one was this. Againe, the glorification of his body is here plainly enough implied where it is said he was translated, that he should not see death. Now, if his body saw not death, it was made immortal

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mortall, which is a speciall part of glorification.

Their second reason. Christ was the first that ever entred into heauen both in body and soule: and for prooffe thereof, they bring S. Paul, where he saith, *Christ is the first fruits of them that sleepe.* 1. Cor. 15. 20.

Answer. True indeede of *them that sleepe*, that is, of all that dies for Christ entred into heauen both in body & soule, first of all them: but *Henoch* neuer died; as the Text here a- uoucheth: therefore that place hinders not, but *Henoch* might be in heauen in his body, before Christs humane flesh ascended thither.

Thirdly, they argue out of Saint Iohn: *No man hath ascended into heauen, but he that descended; the sonne of man, which is in heauen.* But say they, this sonne of man is not *Henoch*, but *Christ*: therefore none but Christ ascended bodily into heauen.

Answer. That place is not meane of corporall ascending, but of *understanding mysticall and heauenly things*: no man ascendeth to the full knowledge of heauenly Mysteries, but Christ alone, who descended from heauen from the bosome of his Father.

And thus we see, this opinion hath no strength of Argument to rest vpon: but wee may safely hold (notwithstanding any thing that can be said against it) that *Henoch* was translated both in body and soule. And if any man yet doubt, how he could be takē vp in body before he was glorified; Wee are to know, though he died not, yet his body was changed, as those men shall be, *which shall be found alive at the last day.* 1. Cor. 15. 52.

The second opinion is, that *Henoch* was taken vp in soule and body into *Paradise* (some say, the heauenly, but the most the earthly *Paradise*) and there liues in his mortall and corruptible body, and must afore the last day come againe in his body with *Elias*, and fight against *Antichrist*: and when by their doctrine they haue ouercome him, hee shall by violence kill them, and so they shall die

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die Martyrs: And this is the generall receiued opinion of the most Papists. But it is a meere conceit, and a dreame, and there is no ground for it: but, good argument against it.

For first, as for the *Earthly Paradise*, it was defaced by the flood; nor doe we read that euer man was in it but *Adam*. And some of their owne fables tell vs that *Serb* went to the gates of *Paradise*, when his father *Adam* was sicke, to get some Physicke out of *Paradise* for his father, but hee could not get in: Nor doe we finde any mention of it afterwards. So that it is likely in all reason, that it was defaced by the vniuersall flood.

And if they meane, he was translated into the *Heauenly Paradise*; I answer, *thither can no vncleane thing come*: but a mortall body is vncleane: and themselves say, hee was taken away in his mortall body, and in it shal come againe and die. Therefore *Henoch* hauing a mortall and vnglorified bodie, cannot be in the highest heauens; into which nothing can enter which is not glorified and made immortall.

If they alleadge *Ecclesiasticus* 44. 16. *Enoch pleased God and was translated into Paradise, &c.*

I answer, we neede not call in question the authoritie of the booke, nor answer that it is not in the Canon of faith. For the text is corrupted wilfully by some that shewed themselves in the *Latine* too bold with the text, both there and elsewhere: for in the *Greeke* originall, there is no such matter as *Paradise*, but the words are these: *Enoch pleased God, and was translated for an example of repentance to the generations.* And thus we see, this opinion is euery way erroncus, and hath no shadow of reason in it, nor for it.

Seeing therefore both these opinions are to bee refused, lets in few words set downe the true and Orthodoxall iudgement of the Church, out of the Scriptures in the olde and new testament. And it is this: That this holy man, by Gods special fauour to him, was assumed into heauen both body and soule; his soule being perfectly sanctified, and his body glorified in the instant of his translation; and there
he

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he remaineth in glory, expecting the generall resurrection, and the full glorification of all Gods elect.

Out of this translation of *Henoch*, we may learne:

First, that there is a *life everlasting* prepared of God for his children, wherein they shall live for ever both in soule & body; for hereof hath God given vs most evident testimonies, both here in *Enoch*, and afterward in *Elias*: *Elias* a Jew, 2. Kings.

Enoch none: *Enoch* in the first world, *Elias* in the second: *Enoch* before the flood, *Elias* after: *Enoch* vncircumcised, *Elias* circumcised: *Enoch* married, *Elias* vnmarried: and both were assumed into heaven in soule and body, and are there to this day, and tarry for vs till the ende of the world; assuring vs that our *soules* live for ever: & that our *bodies*, though they die, shall rise againe to life. Here therefore wee haue a notable ground for that last (but not the least) article of our faith, where we professe to *believe life everlasting*.

Secondly, in this example we learne, that *God is not tied to the order of Nature*. The order which God established & set downe concerning all men after *Adams* fall is this: *Dust thou art, and to dust shalt thou returne*. By vertue of this decree, all men are to die, as sure as they once liue; and when that time appointed by God is come, all the world cannot saue one man, but accordingly die he must. But here notwithstanding we see, God that tied man to this order, is not tied himselfe. *Enoch* and *Elias* are exempted, they die not, their bodies neuer turned to dust; such is the power of God ouer the order of Nature, in all naturall actions.

Thirdly, whereas the Papists holde, that all the Fathers who died before Christ, were in *Limbus* (a place out of heaven) and came not in heaven till Christ fetcht them thence, and carried them with him at his ascension; Here wee learne it is most false & forged. For here wee see, *Henoch*, and afterwards *Elias* were in heauen both in body and soule, many hundred yeares before Christs Incarnation: whereby (as also by many other evidences that might be brought) it is apparant, that *Limbus Patrum* is nothing but a deuise of that hereticall

hereticall Church of Rome.

Hitherto hath the holy Ghost *anounced* the translation of *Henoch*. Now hee *prooueth* substantially, that he was taken away.

Neither was hee found, for God had taken him away.

And for his prooue, he first laieth downe *his ground*: then he thereupon frameth *his argument*, consisting of diuers degrees of demonstration.

Gen. 5. 24.

The *ground* is, the plaine and euident testimonie of the old Testament in Genesis; where the words are these: *Henoch was not found, or not seene, for God tooke him away.* Against this ground, being the very wordes of the olde Testament, no man can take exception. And heere in a word, let vs all marke the high and soueraigne authoritie of Gods word, which euen the *holy Ghost* himselfe vouchsafeth to alledge for the confirmation of his owne words. It had beene sufficient that the holy Ghost here affirmed *Enoch* to be taken away: but we see he proues it out of the old Testament, so also did the *Apostles* and *Christ* himselfe all their doctrine.

Let this teach all men to giue due reuerence to the holy Scriptures: let teachers *alledge* them; let hearers *receiue* them farre aboue all humane testimonies, seeing the holy Ghost himselfe vouchsafeth to confirme his owne words, by the authority thereof.

Secondly, hauing laide this *ground*, the holy Ghost frames his *argument*, to proue that *Henoch* was taken away by faith: and it consisteth of many degrees of euidence.

For before he was taken away, he was reported of that he had pleased God.

Verse 6:

But without faith, it is impossible to please God.

The degrees of the argument are these;

1. *God himselfe tooke Henoch away.*
2. *Before he was taken away, he pleased God.*

3. *But*

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3. *But without faith no man can please God.*

Therefore Henoch by faith was taken away.

The first degree, *That Henoch was taken away*, and was not found any more in this world, hath beene sufficiently spoken of already.

The second degree is, *that afore hee was taken away, hee pleased God*: which is not barely affirmed, but it is further added, *that hee was reported of, or he received testimonie*, that Genes. 5. 22. *he pleased God.*

Now, this report or testimonie is taken out of the storie of Genesis, where it is affirmed of Enoch, *that hee walked with God*: which *walking with God*, is an assured testimonie that *hee pleased God*; for (as the Prophet Amos saith) *Can Amos 3. 3. two walke together unlesse they be agreed*: therefore in as much as *Henoch walked with God*, it is prooffe sufficient, that *hee pleased God*: and because *hee pleased God*, therefore God *sooke him away*. So that here are two distinct points in this second degree; First, that *Henoch pleased God*: Secondly, that there is a report or a testimonie given of him, that *hee did please God.*

In the first, let vs obserue three speciall points of instruction.

First, in that *Henoch*, before hee was taken away, pleased God: let vs learne, that whosoever lookes to haue his soule translated into heaven at his death, and both body & soule at the resurrection; must before hand in this life learne to please God: they must seeke to please God, not when the time of the translation is come; but before, as here it is saide *Henoch did.*

If any man demaund, *How shall I please God?* My answer is this; *Adam* pleased GOD by keeping the Lawe: but now that is past, that power is lost: wee must now please God by direction from the Gospell; namely, by faith in Christ and true repentance, together with a holy life (which must necessarilie accompanie true faith

and repentance) thus God is pleased. And this must we not deferre till our death; but doe it in our liues: nor can we looke to be inheritours of the kingdome of glory as now *Henoch* is: vlesse before hand wee be in the kingdome of grace, by *pleasing* God as *Henoch* did. It is lamentable, to see men not care for saluation til death, and then they *begin to please* God: but alas, God will not be so pleased. They begin to learne how to *please* God, when they haue so long *displeased* him, as there is then feare they can *neuer please* him: but that man liueth and dieth with comfort, of whom it may be said as here of *Henoch*, *before hee was taken away hee pleased God.*

Againe, whereas hee came not in *heauen* till hee *pleased* God; this discovers the madnesse of sinfull men, who will looke for *heauen*, and yet will leaue no sinne, but flatter themselues therein. But, let all impenitent men here take knowledge that they come not in *heauen* till they *please* God: let them therefore cease *pleasing* themselves and their corruptions, by liuing in sinne, and learne to *please* God by a holy life.

And further: In this point marke how nothing brought *Henoch* to *heauen*, but his *pleasing* of God. Hee was rich, for hee was one of the greatest on the earth: hee was *royallie descended*, for hee was the seauenth from *Adam*, in the blessed line: hee was *learned*, for hee had the sixe first Patriarkes to teach him, sixe such *Tutors* as neuer man had: and it is likely hee had a comely, strong, and active body. But see, all these brought him not to *heauen*; no, he pleased God, and was *therefore taken away.*

Let this teach vs not to rest in wealth, beauty, strength, honour, humane learning, nor all these put together without the feare of God: for some of them may please *thy selfe*, and some may please *other men*; but God must bee pleased afore thou come in *heauen*, if thou wert as good as *Henoch*. Therefore vnto all thy outward blessings adde this,

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this, To please God by faith and repentance. Then as thy pleasing of men may make thee happy in this world : so thy pleasing of God, shall translate thee from earth to heaven.

Thus wee see, *Henoch before hee was translated pleased God.*

Secondly, as hee pleased God, and else could not have beene translated; so it is added, hee was so reported of, or there was such a testimonie of him. That prooffe or testimonie is here concealed; but it is recorded in the storie of Genesis, where it is said *Henoch walked with God*: which, as we heard before, was an assured testimonie that God was well pleased with him.

But what is this, *hee walked with God*: how can a man be saide to walke with God? The meaning is, That *Henoch* liued a godly, righteous, and innocent life in this world: or to liue in holinesse and righteousness, is to walke with God. And further, his heart was possessed of two persuasions or resolutions, which were the inducements drawing him to this holy life:

First, that hee was alwayes in Gods presence, and that God is alwayes readie to dispose of all thinges to his good.

Againe, that God did see, trie, and discern all his wordes and deedes, yea his cogitations and thoughts, and the whole course of his life. These were the holy resolutions of *Henoch*, and these made him lead a holy life.

This lesson is worth learning, and this example worthy to be followed of vs all: our dutie is with *Henoch*, to walke with God in this life if wee purpose to liue with God in heaven: and wee walke with God by leading holy and blameable liues, in holinesse towards God, and righteousness towards man. But if wee thinke this hard to doe, wee must labour to be resolved on these grounds: First, that God and his prouidence is ever present with vs, to

dispose of vs alwaies to his glory, and of all other things to our good.

Secondly, that as wee are in Gods presence; so God seeth vs, and all our thoughts, words and workes, bargaines and dealings, and will iudge them all.

When these two perswasions possesse our hearts, it cannot be, but wee shall liue godly, and feare to offend God: for, as a childe is dutifull and obedient in his Fathers presence; so when a man is perswaded, he is in Gods presence, it cannot but make him dutifull. When a man is perswaded that God seeth him, hee will take heede what he doth; and that God heareth him, hee will temper his tongue; and that God beholdeth all his dealings in the world, hee will take heede how hee borroweth, lendeth, buieth, or selleth, and what hee doth in all his actions: and the very cause of all carelesnesse in these and all other duties in the world, is, because men are perswaded God seeth them not.

To vrge vs therefore to this excellent dutie, we haue, *First, Gods Commandement: Walke before mee and be vp-right* (saith God) to *Abraham*, and in him to all the children of his faith.

Gen. 17. 1.

Againe, wee haue the *examples* of Gods children, who are renowned for the obedience of this *Commandement*; *Henoch* here, after him *Abraham*, and after him *Dauid*, who testifieth of himselfe, *I will walke before God in the land of the liuing.*

Psal. 116. 9.

Thirdly, as it is both *commanded* by precept, and *practised* by example: so the *prooffe* of it is most comfortable to all that practice it; for it will make them *prosper* in all they goe about. For, as hee that is alwaies in the *Kings presence* and companie, cannot but bee in his fauour, and therefore cannot but succcede well in all his affaires: so hee that *walkes with God*, cannot but prosper in whatsoeuer hee sets

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sets his heart and hand vnto. Blessed Abraham found this most true, when he assured his seruant whom he sent to provide Isaac a wife, in a long, and doubtfull, and dangerous journey; *The Lord, before whom I walke, will send his Angell with thee, and prosper thy iourney: and euen so may euery child of God say with confidence: The Lord, before whom I walke, will send his Angell with mee, and prosper mee in my proceedings.*

Genes. 24. 40.

Fourthly, this walking with God is a good meanes to make a man beare the crosse with patience: For if hee be perswaded that God seeth how wrongfully he is persecuted or oppressed, and that Gods providence is alwayes present, so as no affliction can com vnto him, but by his appointment: and againe, that his providence disposeth of all things to his good, how can he but receiue with patience that portion of afflictions which God shall lay vpon him? For as hee that walkes with *the King*, who dare offer him wrong? so he that walkes with God; what euill can touch him? This is *Iosephs* argument to his brethren, when they were discomforted, and feared he would punish them after their Fathers death: Feare not (saith he) for am not I vnder God? as though he had said, Doe not I walke in Gods presence? and acknowledge my selfe vnder his power? and that God, when you thought euill against me, disposed it to good: where the ground of *Iosephs* reason is, that he walking with God, his affliction turned to his good.

Genes. 50. 10;

Lastly, this is a meanes to bring a man to make conscience of all sinne, in thought, word, and deede, and in all his dealings, when he perswades himselfe to walke in the presence of God.

When *Ioseph* was allured to sinne by his Mistresse, his answer was, *How shall I commit this great wickednesse, and so sin against God?* The bridle that restrained him, was the feare of that God in whose presence he walked: And because hee walked with God, he would not walke with her in her wicked way: and because he kept a holy company with God, there-

Genes. 39. 12

fore he would not keepe *her company*, nor be allured by her temptations.

So then seeing this way of *walking with God*, is euery way so excellent and so profitable, let vs learne it not in iudgement and knowledge onely, to be able to talke of it (which is soone learned): but in conscience and practice (as dutifull children doe before their parents, so) let vs in a heavenly awe & a child-like reuerence walke before God, labouring for a true perswasion of his presence and prouidence, to be alwayes ouer vs and our whole liues. The want hereof is the cause of all sinne: And if we doe *thus walke with God*, and so please him, as *Henoch* here did, then shall wee be sure (though not after the same manner that *Henoch* was, yet) in soule first, and afterwards in soule & body both, to be translated into eternall life. But if we will not *walke* this way with *Henoch* in this life, let vs neuer looke to liue in heauen with him; but assure our selues, that as the way of holinesse is the way to glory, so the way of wickednesse is the way to eteroall perdition. And thus much of the second degree.

But without faith it is impossible to please God.

These words containe the third degree, or the third part of the reason. And this degree consists of a generall Maxim or Canon of *Diuinitie*: and the holy Ghost first layeth it downe; and then, because it is one of the waightiest principles in religion, he proueth it substantially, in the words following. In the Canon it selfe let vs first examine the meaning, and then vnfold the manifold vse of it.

Without faith.

By *faith*, is meant here the same *faith* as afore: namely, true *sauing faith* in the *Messias*. And without this *sauing faith*,

It is impossible to please God.

Impossible how? not in regard of the absolute, infinite, and indeterminable power of God, which hath no limits, but

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but his owne will: but in regard of that order of the causes and meanes of saluation set downe by God in his word: which is this;

1. Man by sinne hath displeased God,
2. God must be pleased againe, else a man cannot be saued.

3. He that will please God, must please him in Christ the Mediator, else he cannot: therefore he that will please God, and be saued, must needes *beloeue in Christ*. And thus by this order it is impossible. We denie not, but in regard of Gods absolute power, hee could saue a man without faith; as hee can lighten the world without the sunne. But as (if he keepe that order of *nature*, which his owne *wisedome* hath appointed) it is impossible to giue light to the world without the sunne: so (if he keepe that order for *saluation*, which his owne *Iustice* hath appointed) it is *impossible to please God without faith in Christ*. So then the meaning is laide downe: and now appeares the strength and force of the holy Ghosts arguments;

Hee, that will be saued and come to heauen, must first please God: But without faith it is impossible to please God. Therefore without faith no man can be saued nor come in heauen: and by consequent, therefore Henoch being taken into heauen, must needes be taken away by faith.

Now the vse of this Canon, rightly vnderstood, is manifold and of great profit.

First, here wee learne that *faith* is simply and absolutely *necessary* to saluation, and most necessary of all other giftes and graces of God whatsoever. And though many be required, yet amongst all holy graces this is the principall, and more necessary in some respects, then any other. For howsoever *hope*, and *loue*, and *zeale*, and many other graces of God are required, to make the state of a Christian complete; and though they all haue their severall commendations in the word: Yet, of none of them all is it saide in the whole Scripture, as it is heere said

offaith, that without it, it is impossible to please God: And no meruaile, for it is the roote and ground of all other graces, and giues them their life and being: for therefore doth a man feare God, therefore doth he loue God, therefore is he zealous for Gods glory, because hee beleeueth that God loueth him in Christ the redeemer.

Now then if faith be thus necessary, then it followeth that those that liue in ignorance, and so haue no sound faith, but a foolish presumption, are in a miserable case: for how-euer they may flatter themselues with conceites of their deuotions, and good meanings, and good intents, it is faith, with which they must please God, and nothing can without it. It stands them therefore in hand to lay-off ignorance and presumption, and labour for a sound and sauing faith, and that will bring them to the fauour of God.

And againe, as for such as haue receiued grace to beleue, seeing faith is of such necessitie, and that they hauing faith must needs haue knowledge, they therefore must looke and examine by their knowledge, whether their faith be a sound faith or no: for herein many that haue knowledge deceiue themselues, and thinke they haue true faith when they haue not. Now if any man would knowe whether his faith be sound, and sauing, or no: It is knowne by this. If it purifie the heart: for so saith S. Peter, That God by faith did purifie the hearts of the profane and filthy Gentiles. If then thy faith doe not purifie thy heart, and cleanse thy life, and cause thee to abound in good workes, it is no sound nor sauing faith, it is but a generall faith, it is but an historicall knowledge, and cannot saue the soule: hee therefore that, vpon examination of his heart and life, findeth his faith to be such, let him not content himselfe, but turne his generall faith into a sauing faith, which in this world will purifie his heart, and at the last day will saue his soule. And this must euery man the rather doe, because what knowledge, or what other gifts of God soeuer any many hath, without faith in Christ all are nothing: for it is faith that seasoneth them all, and makes both

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both them and the person himfelfe to please God.

Secondly, if it be *impossible without faith to please God*, then here wee see the fond and foolish hypocrisie of the world, who will please God by other meanes: some thinke if they be glorious in the world, either for their wealth, or their wit, or their honour, or their authority, or their learning, they presently bring themselves into a fooles Paradise; and because the world makes account of them, and they please themselves, therefore they thinke it certaine, they *must needes please God*. But alas, though all the world admire them, and they be neuer so farre in loue with themselves, *He that sits in heauen, laugheth them to scorne*. For, not all the pompe and glory, nor all the millions and mountaines of gold in the world, can please the Lord for one of the least of their many thousand sinnes, wherewith they haue prouoked him. Let these men aske *Nabuchadnesser* if his pompous pride: or *Achitophel* if his ætinue head, and crafty wit: or *Absalom* if his golden lockes: or *Iezabell* if her painted face and courtly attire: or *Naball* if his flockes of sheepe: or the *Philosophers*, if their naturall learning: if all of these, or any of these did *euer please God*: Nay alas, they all haue found and felt, that *without faith it is impossible to please God*. Psal. 2.

Thirdly, it is the opinion not of the *Turke* alone in his *Alcaron*, but of many other as ill, that euery man shall be saued by his owne religion, if he be deuout therein; be hee *Turke, Iewe, or Christian, Papiſt or Protestant*. But this is a ground and rule of *Atheisme*, and appeares here to be most false; for, no saluation without pleasing of God, and *without faith it is impossible to please God*: therefore no religion can saue a man, but that which teacheth a man rightly to beleue in *Christ*, and consequently to please God. But euery religion teacheth not to beleue in *Christ*, some not at all; and some not aright, and therefore it is *impossible* for such a religion to saue a man. Againe, be a man what hee can be, y^elesse he be within the *covenant* of grace, he cannot be saued: But hee cannot be within the *covenant*, but *by faith*: there-
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fore no man can bee saued by any meanes, but by true faith; nor in any religion, but that which teacheth true faith.

Here therefore not onely *Turkes and Iewes* are excluded: but this also sheweth many *Papists*, and many carnall Gospellers in our Church, how short they come of that religion which must saue their soules. For this is the conceite of the most men, that if they doe some good workes, which carie a faire shew to the world, as *liberality* to learning, or *charity* to the poore; straight they thinke they haue leaue to liue as they list, and God is bound to forgive their sinnes, and to giue them heauen: and this they imagine, though they knowe not what it is to beleue in Christ, or to repent of their sinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this question (vtrring that plainly which all such men thinke in their hearts) *Wherewithall shall I come before the Lord, and bowe my selfe before the high God? shall I come before him with thousands of Rams, and tenne thousand riuers of oile?* (Hee makes the question, and would faine make answer himselfe: nay, hee goeth further, and offers more) *Shall I giue my first borne for my transgression, and the fruite of my body for the sinne of my soule?* But the Prophet answers him, shewing him his folie, and how little God regards such workes without a contrite heart; *Hee hath shewed thee O man what is good, and what the Lord requireth of thee: Surely to doe iustly, to loue mercie, to humble thy selfe, and walke with thy God.* Marke how that answer fits this example of *Henoch*. Hee pleased God, he walked with God, and was raken away: So, answereth the Prophet, if thou wouldest please thy God, and come to heauen by his fauour; neuer stand vpon thousands of Rams, and Riuers of oile, vpon thy gay and glorious workes: but humble thy selfe and walke with thy God. No walking with God (saith *Micha*) no pleasing of God: what is it but all one, as if hee had said, *Without faith it is impossible to please God?* Here then is no disallow-

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Micha. 6. 7. 8.

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ance of good workes, but of *workes without faith* and true repentance: which though they be neuer so faire and flourishing; yet is it impossible, that without faith they should please God.

Hereby it is also manifest, that all the *vertues* of the *heathen*, and the workes of such men as either knowe not Christ: or, knowing him, acknowledge him not their onely Sauour: or, acknowledging him, doe not truly beleene in him with such a faith as *purifieth their hearts*; are nothing else, but as the Fathers called them *splendida peccata*, gilded and glittering drosse, and beautifull deformities. And how-euer this seemes harsh, yet it must needes bee true; seeing *without faith it is impossible to please God*.

And here also the vanity of some *Popish* Writers appeares, who presumptuously make some *Philosophers* Saints: whereas they should first haue shewed that they beleue in Christ; and then wee would beleue and teach it as willingly as they: but else, if they had had all the learning, and all the morall vertues in the world; this must stand for a truth, *Without faith it is impossible to please God*.

Lastly, here wee learne, that the word of God registred in the *holy Scriptures*, doth containe in it *sufficient direction* for all the actions and duties of a mans life: for *without faith no man can please God*. And if no man, then no mans actions can please God which are not of faith: for whatsoever is not of faith, is sinne, Romanes, Chapter 14. verse 23.

If therefore mens actions must proceede from *faith*, then consequently must they haue their ground & warrant from the word: for *faith* and the word are relatives, and the one dependes vpon the other; No *faith*, no word to binde; no word, no *faith* to beleue. But all actions that please God, must bee done in *faith*; therefore all actions that please God, haue some ground and direction in the word

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of God, without which word of God there can be no faith. And this is true, not onely in *holy actions*, but even in the *common actions* of mens liues and lawfull callings. This is a *principle*, which we must firmly beleuee and receiue. And beside this *argument* here, It is also proued by the euident testimonies of the holy Ghost. *S. Paul* to *Timothie*; *All Scripture is giuen by inspiration of God, and is profitable to teach, improue, correct, and instruct in righteousness*; that the *man of God* may be absolute, and made perfect vnto all good *workes*. How can the sufficiencie of Scripture be more sufficiently in words expressed? Again, *Euery creature and ordinance of God, is good, &c. For it is sanctified by the word of God and prayer*. Now if the Scripture make a Christian perfect in all good *workes*, how can it be, but it giues him sufficient *directions* for all his *workes*? And if euery action be sanctified by the word; how can that be, but the word hath warrantie and direction for euery action and duty, which may fall out in the course of a Christian life? And vpon these grounds wee haue good reason to be resolu'd of this truth.

But now if any man aske how this can be, for the *Scriptures* were written long agoe, and the stories are of particular men, nations, and times, and the *Commandements* are knowne to be but tenne; how then can the Scriptures yeeld sufficient directions, for euery mans particular actions? I answer, the Scripture giues directions for all actions 2. wayes. Either by *Rules*, or by *Examples*: *Rules* are of two sorts, *Generall* or *particular*. *Particular* rules for particular callings are many: for *Kings* they must reade Gods booke, and not haue many wines, nor gather too much siluer and gold: They must be wise and learned: and kisse the sonne of God Christ Iesu, and many other: for *Ministers* they must be apt to teach, watching, sober, not young schollers, and many other: and so consequently the most of the callings that are in the common wealth, haue their particular directions in plaine rules.

Generall rules are first the tenne *Commandements*, which are

2. Timoth. 3.
16. 17.

1. Timoth. 4.
4. 5.

Deut. 17. 17.
18. 19.
Psal. 1.

2. Timoth. 3.
3. &c.

Exodus 20.

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are directions for all sorts and callings of men in all times, what to be done, what not to be done in all actions towards God and men: and besides, in the new Testament there are some few rules which are generall directions for all men in all ages: As, *What soeuer you would that men should doe to you, doe you the same vnto them.* Again, *Whether you eate or drinke, or what soeuer you doe, doe all to the glory of God.* Again, *Let all things be done to edification, and without offence of thy brother.* Again, *Let all your workes be done in loue,* Lastly, *Let no man seeke his owne (alone) but euery man anothers wealth.* Now there is no action in the world, nor any duty to be done of a Christian mā, be he a publike or priuate person, be it a publike or a priuate action, be it towards God or man; but if he haue not a particular direction, yet it falls within the compasse of some of these rules: and by the tenour of some of these, hee may frame his worke in such manner, as shall be pleasing to God, and comfortable to himselfe.

Math. 7. 12.

1. Cor. 10. 31.

1. Cor. 14. 26.

1. Cor. 10. 24.

Secondly, besides rules there are *Examples*, which are speciall directions: and they are either of God or good men. *Extraordinarie examples* of God, namely such as hee did in extraordinarie times, or vpon extraordinarie occasions, they concerne vs not: for these hee did by the power and prerogative of the Godhead: as, bidding of *Abraham sacrifice his sonne*, bidding the *Israelites spoile the Egyptians*, and such like. But the ordinarie workes of Gods wisdom in his creatures, of his *iustice* towards sinners, of his *mercie* towards his children, of his care and *providence* towards all, are excellent rules of direction for vs. Hence wee haue these rules: *Be ye holy for I am holy: Be ye mercifull as your Father in heauen is mercifull,* Luke 6. 36.

Gen. 22.

Exod. 11. 2.

So for the actions of *Christ*, who was God and man: the miraculous actions of his power, which argued his Godhead, as his walking vpon the water, and such like, are no directions for vs. Nor againe, his actions and workes: in as much as hee was Mediator, as his fasting *fourtie dayes*, his passion.

passion and his merits, these are no directions for vs to do the like: But, as the first giue vs instruction; So these procure vs iustification.

But the third sort of his actions done by him as a man, or as a Iew borne, they are both our instruction and imitation, and they are good directions for our actions: as, his obedience, his zeale, his patience, his humility, and all other vertues: Concerning all which he saith himselfe to vs, *Learn of me, for I am humble and lowly.* And againe, when he had washed his Apostles feete, he bad them *learn of him to loue one another*: For (saith he) *I haue giuen you example that you should doe even as I haue done to you.* These his examples are rules of direction to all men in the like case.

Now as for the examples of men, as the examples of wicked men are euery way to be eschewed, so good mens are to be followed: for, *what soeuer is written, is written for our learning,* Rom. 15. 4. And for them we are to know that their examples or actions, contrary to the word, are therefore to be auoided, because they be contrary: as, *Noahs drunkennesse, Lots Incest, Dauids Adultery,* and many other his infirmities, and such like. Such as are directly agreeable with the word of God, are to be embraced and received as directions for our liues, not for their owne sake, but because they are agreeable to the word. But as for such as are neither commanded nor forbidden; and being done, were neither allowed nor disallowed: these being done by godly men, and such who for their faith were approued of God, and against which no exception can be taken in the word, they be as rules and directions for vs in the like cases. Now there is no action that can fall out in the life of a Christian man, for which he hath not out of the Scripture either a rule generall or particular, or else some example to follow, which is as good as a rule vnto him. And thus wee see how the Scripture affords directions for all our actions. In the demonstration whereof, we haue stood the longer, because it is a principle of great moment. The yse hereof is double, First,

Math. 23. 29.

John. 13. 13.
14, 15.

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we must therefore in all the actions of our lives and callings, take consultation with the word of God: and for our direction therein, wee must search for either generall or particular rules, or at least for examples of godly me in like cases. And without the warrant and direction of some of these, wee are by no meanes to enter into any thing, or to do any work. If we doe, then we cannot cleare our selues from sinne in so doing: for we sinne, because we *please not God* in doing that action: we please not God, because we *haue no faith* for the doing of it: we haue *no faith*, because we haue *no warrant nor ground in the word* for it. Therefore what-euer a man presumeth to do without some warrant in the word for his direction, *he sinneth* in so doing.

Secondly, here *Ministers* must learne their duty: for if no action can possibly *please God*, that is done *without faith*, nor can be done *in faith* without warrant from *the word*, then must they be *Gods mouth* vnto the people, to be able to tell them what is lawfull, what is vnlawfull by the word; that so their people may performe their actions in faith, and consequently please God.

Now hauing laid downe this Rule; because it is a principle of so great moment, the holy Ghost in the next words proceedes to the prooffe of it.

For he, that commeth to God, must beleene that God is, and that he is a rewarder of them that seeke him.

These words are a prooffe of the former rule, and the reason stands thus:

He that commeth to God, must needs beleene: But He that pleaseth God, commeth to God. Therefore Hee that pleaseth God, must needs beleene: and so, without faith it is impossible to please God.

He that commeth to God

To come to God in the Scriptures, but especially in this Example, is to labour to haue fellowship with God in Christ: as is manifest in three places more. In the fourth Chapter, we are bid to goe boldly to the throne of grace: and in

Heb. 4. 16. & 7.

25. & 10. 22.

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in the seauenth, Christ is said to be able perfectly to saue them that come vnto God by him. And in the tenth, we are called to draw neere with a true heart in assurance of faith. Out of all which places it appeares, that to come to God, is to haue fellowship with God by Christ. And the reason why that phrase is so often vsed to the Hebrewes, is, for that many of them hauing receiued the profession of Christ, afterward forsooke him againe, and fell from his religion, and by renouncing Christ, fell away from God. Therefore hee exhorteth them to take heede least there be in any of them an euill heart, and unfaithfull to depart from the liuing God, Chap. 3. 12. Now, by the contrary, If to renounce Christ be to fall or goe away from God; then we may gather, that to come to God, is to cleaue to Christ, and to God by Christ. So then the meaning is, He that will haue any fellowship with God in Christ, He must belecue.

What must He belecue? Two things;

1. That God is. 2. That he is a rewarder of them that seeke him.

He must first beleue that God is.

That is, not so much that there is a God; for that wee are taught by the very light of Nature: But that this God, whom in Christ he labours to know, and come neere, is the true and onely God.

This is a notable point in Christian religion, to beleue, that God is God indeede: not a fiction, a shadow, or imaginarie God, but God indeede. For it is the scope of the first commandement, that God gaue mankinde. If any man object, There is no man that knowes God, but confesseth God to be God, no man was so mad as euer to thinke otherwise;

I answer, to beleue the true God to be God indeede, is a matter of great difficulty. For, though a man by nature thinke there is a God, yet doe we not by nature thinke the true God to be God. Nay, by nature every man is an Atheist, and denieth in his heart the true God to be God, and doth impugn the first commandement aboue all other. And this may

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may truly and safely be affirmed of all men that euer came of *Adams* (Christ alone excepted) that by nature they are *Atheists*, and it may be proved thus.

By nature, though wee know and beleue *there is a God*, yet the corruption of our nature is such, as wee frame and faine him to our selues to be such a one as we please; for, we denie in our hearts his *power*, his *presence*, and his *justice*. But to take away these three from him, is to denie the true God to be God indeede.

First, men by nature denie Gods *presence*. For men would be ashamed to doe many things in the presence of any man, euen the basest in the world: which when they are out of mens sights, and yet in Gods presence, they commit carelessly and boldly. I speake not of *naturall actions*, which are lawfull; & yet in many wherof there is none so great shame; as men naturally refuse to doe them before others: But I meane *sinfull actions*, which not for any naturall vnseemelinenesse, but euen for their foulnesse and vglinessse, because they are haynous sinnes, men would feare to doe, if any man were present. Secing then men feare not, nor shame not to doe them, though they be in Gods presence; It followeth, that therefore they naturally imagine, *that God is not present*: for, if they were so perswaded, they would not commit them, though they esteemed God no better then a man.

Secondly, men by nature denie Gods *power*, thus: When a man offendes a Magistrate by breaking any law which may deserue death, or some great punishment, hee is sore afraid; and all his care is, how hee may escape his punishing hand. But, let a man offend God neuer so much, by breaking carelessly all his holy commaundements, he neuer feares at all, nor trembles at the punishment belonging vnto them. How can this be? but that howsoeuer he graunts *there is a God*, yet he is not perswaded that God hath *power* to reuenge the cōtempt of his laws, & therefore he neuer feares nor shrinks at the remembrance of him, nor flieth at all from

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his reuenging hand, but plod deth on in sin without feare.

Thirdly, man by nature denieth Gods *justice*: for the iustice of God is to winke at sinne in no man, but to condemne and punish it, wherefoeuer he findes it, by inflicting the curses of the law vpon it. But man denieth this *justice*; for though he sinne against Gods law, and his conscience tell him of it; yet hee perswades himselfe, there is no curse nor punishment due for it, at least that he shall escape it; nay though hee see neuer so many before him punished for the same sinne, yet (our nature is so blinde and so corrupt) hee thinks for all that, it shall not light on him. And it is lamentable, yet most true, that the God of the ignorant men is a meere *Idoll*, a God made all of mercy, and which hath no iustice in him at all, & their sins they carelesly lay all on Christ, and say God is mercifull: and in this conceite they care not how ignorantly, how loofely, how profanely they liue; and their hearts neuer haue a reuerent and awefull thought of the iustice of God.

These are the pitifull imaginations, that all men by Nature haue of God. All these may be proued by euident Scriptures: The first; in the Psalme, where *Dauid* brings in the wicked, saying to themselves, *God hath forgotten, he hides his face, he will not see, he will not regard.* The second, by the blasphemy of *Rabsakeb*, who vitred with his tongue that which all mens hearts think by nature, *What God can deliuer you out of my hand?* The third, *Esay* proues apparantly, where hee tells vs that the wicked say; *Wee haue made a covenant with death, and with hell are we at agreement, though a scourge runne ouer and passe through, it shall not come at vs.*

Thus both Scripture and plaine demonstrations proue this to be true, That euery man by nature denieth Gods presence, power, and iustice; and therfore is by nature a plaine Atheist, not beleeuing that God is God indeede. Now furthermore, there are 4. sorts of people that put in practice this *Athesisme*.

First, such as are not ashamed to say openly, *Is there a God or no?* and dare dispute the question, and at last auouch there is

Psal. 10. 11.
12. 13.

Esay 46. 18.
19 &c.

Esay 28. 15.

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is none; but that all matters concerning God and his worship, are nothing but deuises of politique men, to keepe simple men in awe, and to make fooles faire: but these themselues are fooles of all fooles, and the diuell deuised that impious conceite, to keepe them in miserable blindness. There haue beene such fooles in all ages: yet in old time, as *Dauid* saith, *These fooles did but say in their hearts*; But now the fooles of *Psalm 14. 1.* these last & rotten ages, are ripe in their folly, and they dare say with their mouthes: *There is no God*. These are Monsters in nature, and *diuels* incarnate, worse then the *diuell* himself, for he in iudgement neuer was an *Atheist*. These are to be marked, & hated worse then Toads & Adders: and if such a one can be conuicted by any lawfull euidence, if euer Heretike or Traytor deserued death, such a one deserues tenne deaths; as being a Traytor to God, to mankinde, and to Nature her selfe. And though these wretches say there is *no God*: yet make they a *God of themselves*, sacrificing all their affections to their pleasure, and their profit.

The second sort are such, as acknowledge and worship a God, but a *false God*. These haue beene in all Countries, and in most ages, as Histories doe shew: some worshipping the sunne, some the moone, some starres, some beasts, birds, fishes; some, dead Idols of wood, or stone, or metall. And of this sort & no better are some in these Churches, where the true God is worshipped: for the Apostle saith, *Conuetusnesse is idolatry*; for, if a mans heart be set wholly on riches, then the wedge of gold is his God. And to other, whose affections are all on pleasure, *their belly is their God*. Let these men hold in iudgement as they can, their practice I am sure proclaims Atheisme.

The third sort are such as worship the true God, but in a false manner: and of these there are 3. principall sorts; First, *Turkes*: Secondly, *Jewes*; who hold the true God, but denie the Trinity of persons, and the deity of Christ. Thirdly, the true *Papist* holds in word one God & the Trinity of persons as wee doe: but looke at their doctrine, and (if their words

haue any naturall meaning) they denie it: for, if the second person be true *Christ*, then hath hee two natures, Godhead and Manhood: but by their fained *Transubstantiation*, they quite take away the truth of the Manhood. And againe, *Christ* hath three offices; hee is the True *King*, *Priest*, and *Prophet* of his Church: and if he be not so, he is not *Christ*: But the *Papists* doctrine in plaine words, and necessarie consequence denieth them all, as hath beene often proued vnto their shame, and published to the world: and they neuer yet to this day could or durst answere it: for if they doe, they shall soone either heare of vs againe, or else we will recant it. But till then, it appeares, that their God is by their doctrine not the true God, but an Idoll: for, he that denieth the Sonne, denieth the Father also, as saith *S. Iohn*.

1. Iohn 2. 23.

The fourth sort of *Atheists*, are such, as acknowledge and worship the true God, and worship him in true manner, for the outward worship; but in their liues and deedes denie him. And these are not to be sought for in *Turkie*, or *Iurie*, or *Italy*: for all Churches are full of such Protestant *Atheists*. *Italy* may haue more *Atheists* in iudgement then wee: but these hypocrites and *Atheists* in life, are here also; those tares we haue amongst our corn. Of these speakes the Apostle, that they professe to know God, but denie him in their works. Let this seeme no wonder, that such men be called *Atheists*; for, the Apostle saith plainly; He that careth not for his family, is worse then an *Infidell*. Whereby it appeares, a man may be a professour of the Gospel, or a Christian in profession; and an *Infidel* or *Atheist* in his practice: & it is certaine, let any man professe what he will, if his life be nought, his religion is a false religion in him.

Tit. 1. 16.

2. Timoth. 5. 8.

Now then, to shut vp this point with the vse thereof: If this be true, that there are so many sorts of *Atheists*, that almost the world is full, and that we are all so by nature: then, first let vs see how hard a matter it is to beleue in God aright, and if no man come to God, but he that beleueth God aright, then we see its no maruel, though so fewe come to God. Let

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vs therefore go to God by earnest prayer, to giue vs his spirit to worke true faith in our hearts, and to make vs of a true beleefe. And *secondly*, seeing men may be Christians in profession, and Atheists in practice; let vs all looke narrowly to our selues, and ioyne, with our profession, *Conscience and obedience*: for else the more we know God, the worse we are. It may please God after to giue vs better mindes; but as yet we are no better then deniers of God: and though wee come neere God in profession and in his outward seruice, yet indeede we are farre from him, because wee want that true faith, which must professe God, not in iudgement alone, but in practice; and that will bring vs neere vnto God: for hee that commeth to God, must beleene that God is. And thus much for the first thing to be beleued, by him that will come to God and please him.

The second is,

And that He is a rewarder of them that seeke him.

It is a notable sentence, and one of the most comfortable in the booke of God: and containes the second thing to be beleued. The parts are naturally two:

1. How a man doth seeke God.
2. How God rewards them that seeke him.

For the first: A man truly seeketh God; by doing foure actions.

First, a man must forsake himselfe, goe out of himselfe; and as it were loose himselfe in his owne iudgement, when he intends to *seeke God*. If any aske how that may be? I answer; Thus: A man must labour to see his sinnes fully and distinctly, and in sight thereof be cast downe in himselfe, as a man is, when hee seeth his debts: then let him looke into himselfe, and see if hee can finde in himselfe any ability to pay those debts, or any meanes in the world to satisfie Gods iustice, and purchase pardon. And if vpon due examination he finde none at all, no nor the least, nor any thing in himselfe, but an accusing, and raging conscience: Let him then fall out of all loue with himselfe, nay hate and abhorre him-

himselſe and his owne beſeſſe: and laſtly, let him deſpaire of his owne ſaluation in or from himſelſe: and thus doing, he forſakes himſelſe, denieth himſelſe, and euen looſeth himſelſe. And thus neceſſarily muſt he do to himſelſe, that will ſet his heart to ſeek the Lord. For, God will be found of none that hope to finde helpe at any hand but his: they therefore that ſeek God, but will ſeek themſelues too, do iuſtly looſe both God and themſelues.

Secondly, he that will ſeek God aright (when hee hath loſt himſelſe) muſt hunger in his heart and ſoule, not after wealth and honours, eaſe, or pleaſures; but after the fauour and mercy of God in Chriſt, for the forgiuenesse of his finnes: and one drop of Chriſtes blood, to waſh away the guilt and ſtaine of his defiled and ſinfull ſoule, muſt be dearer to him then all the pompe and glory of tenne worlds. Looke how a hungry ſoule hungers after meate, and a faintie ſoule thirſteth after drinke; ſo muſt his ſoule hunger after Gods mercy, and thirſt for Chriſts blood: and theſe are neceſſary. For, as a man that vndertakes a long journey, muſt be prouided of meate and drinke; ſo hee that vndertakes the journey to goe *ſeek the Lord*, muſt haue this prouiſion for the diet of his poore ſoule, *Gods mercies and Chriſtes merits*: and he that ſeeks, without a ſoule hanging after theſe, may ſeek long and finde nothing.

Thirdly, if he will truly ſeek God, he muſt not goe in euerie path; but take the *true & lining way*, which Chriſt hath conſecrated by his blood: nor take any guide, but truſt to Chriſts ſpirit alone to be his guide: nor make many mediators or meſſengers to God, but make Chriſt alone to God the Father. Wee muſt therefore goe to him, and yeeld vp our ſelues to be taught and guided by him, & leaue our ſure to be preferred by him; we muſt not looke to come to God, by running on pilgrimages to this or that Saints picture, or bones: or to our Lady of *Loreto*. Many haue ſought God in theſe, but who euer found him? Nay, alas thou maiſt lodge in her forged tabernacle at *Loreto* all thy life, and lie
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in hell for all that when thou art dead; and maist kisse all the Saints pictures, and bones, and haire, and all their reliques in Spaine and Italy, and all cannot get ahee one sight of Gods favourable countenance. Nor againe must we looke to come to God by our good works, though we are to doe them: they are good *markes* in the way, and good *evidences* of a right way; but they cannot open heaven; and let thee in. And therefore when thou hast done all thou canst, thou must forsake them all in matter of justification and coming to God. Onely thou must goe to God by Christ, and cleave to him alone; hee is the *doore*, the *way*, the *truth*, the *life*: and certainly neuer man found God, that sought him not in Christ alone. And when Popish deuises and distinctions haue done all they can; men will be found sters, and Christ to speake, truth, saying; *No man cometh to the Father, but by me.*

Lastly, when all these are done, then must thou beleeue that God is become thy mercifull Father in Christ, and is reconciled vnto thee in him: for there is no feare, but if thou *seeke God in Christ*, thou shalt finde him: and when thou hast done the three former things, thou maist safely and assuredly beleeue, that thou hast truly *sought God*. And after all these, if thou haue not firme and lively *faith*, thou dost not *seeke God*. For, as it is *impossible without faith to please God*: so is it *impossible without faith to finde God*. Thus if a man lose himselfe, long after Gods mercy, take Christ alone for his guide and mediator, and stedfastly beleeue his reconciliation on with God by Christ, then he *seekes God* might: and to this seeking, belongs a reward and blessing. Now then if *this be to seeke God*, here is some light given to a great *question*, *Whether the Church of Rome be a true Church*, and their doctrine truly *catholique*; or erroneous and failing in fundamentall points? For answer, Can that be a true Church, which doth not bring her children to seeke God for that *catholique doctrine*, which teacheth not her children to seeke God, the right way? but sends them into 1000. by-ways?

Surely if this be to seeke God, then search all the Popish Doctors, and almost all their Writers, and see whether they be not taught to seeke God quite in another walke; Which way of theirs, whether it ordinarily bring the seekers to God or no, we leave to Gods mercifull iudgement. But for our selues, as we see we haue the true & lining way, the sure and infallible way, by *Christ is God, by the Sonne to the Father*: lets reioice in the comfort of so rich a mercie, and be thankfull to the Lord for reucaling himselfe vnto vs, and opening vnto vs the true way to him, and to his glorie. And thus much for the first point, How we must seeke God.

The second is: *How he is a rewarder of them that seeke him*. In answer: God rewardeth them that seeke him.

First, by offering himselfe graciously to be found of them that seeke him: for he neuer hides himselfe, nor turnes away from the soule that seeketh him; but rather turnes to him, and meetes him that comes to him: hee is that good Father, which saw the prodigall Sonne as farre off, and met him and receiued him; Luke 16. Yea, rather is it true, that *He is found of them that sought him not*; then euer sought by any that found him not. And hereby God much magnifieth his grace and mercy to mankinde, in being so assuredly found; when men seeke him. For in this world it is not so. *All men seeke the face of the Prince*, saith *Salomon*: true, but all men finde it not. No. Access to great men is not so easie: they and their fauour are so inclosed, that men may long seeke afore they finde either them or it; but God here is not so inclosed, as he will not be seene nor spoke to, hee is found of them that seeke him. And as hereby hee honoureth himselfe, so hee highly rewardeth his seruants: for there is no greater contentment to a subiect, then to perceiue his seruice pleaseth his Prince; nor greater joy then to finde his gracious fauour when they seeke it.

Let then this practice of the great God of heauen. First of all, teach the great ones of this world to be willing to be found.

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found when they are sought vnto: thereby sha'l they honour themselves, and cheere vp the hearts of their people, who seeke vnto them. And againe, it may be a rich comfort to the poore ones of this earth: who, when they see they must long looke, and waite, and pray, and pay, and seeke the face and fauour of great men, and cannot finde; may then remember, yet they haue a God, who will not shut the dore vpon them, will not turne away, will not keepe secret, will not feare them away with a rough answer, or a fower looke, but hath this honourable and princely grace, *He wil be found of them that seeke him.*

Secondly, hee rewardeth them that seeke him, by bestowing his loue and fauour on them: not onely he, but his fauour shall be found of all that seeke him. It is Gods fauour that Gods children seeke, and his fauour they shall be sure to finde. This is no small reward vnto them: for in this world a man thinkes he hath enough if he haue the Princes fauour. And therefore it was the comon phrase in old time: *Let me finde grace or fauour in the eyes of my Lord the King.* So speake Gods children vnto the Lord. It is not wealth nor honours we seeke for at Gods hand; but *let vs finde fauour in the eyes of the Lord our God:* and so they doe, what-euer they finde in this world.

Thirdly, he rewardeth them not with his naked fauour, but with the most gracious testimonies thereof that can be: which are two. *Forgiuenesse of their sinnes:* and *eternall life and glory with himselfe.* This is all a Prince can doe to his subiect, who hath offended him: To forgiue him the fault, and remit the punishment: and to aduance him to honour. This doth the Lord to all that seeke him: he forgiues them the debt they owe him, whereby life, and soule, and all was forfeited to him, and giues them also life everlasting. So plentiful a reward is giuen them from that God, *under whose wing they are come to trust.* Secondly, hee rewardeth them with the beginnings of heauen and happinesse euen in this world. *A good conscience,* and

and ioy in the holy Ghost; the comfort whereof is more, euen in the bitterest affliction, then all the pleasures and contentments in the world.

Lastly, with the *appurtenances of heauen*, and of eternall life: namely, the good blessings of this life, a competent portion whereof God giueth his children in this world, as tokens of his fauour, and as rewards of their seruice, and seeking him.

Now as this place doth ayme at all these rewards; so principally and directly the holy Ghost meaneth *eternall life*: as though hee had said: *Hee that commeth to God, must steadfastly beleue* that God is able, and most willing to reward all that come to him with a better reward then this worlde can yeeld, euen with eternall life and glory for his sonnes sake.

But then will some *object*; God rewardeth vs, therefore we merit; therefore good works deserue.

I answer, this place indeede is grossly abused by the Papists for that purpose: but we are to know, the truth is farre otherwise; for God rewardeth men for two causes: First, for his *promise* sake, and that is for his owne sake, for it was his owne goodnesse that made him promise; and no former debt he owed to man. Againe, hee rewardeth our good works, not for our merits (for they are nothing, but of death and curses) but for *Christ* and his *merits*: for their worthinesse, are our good workes rewarded. So then here are two causes of Gods rewarding, and yet mans merits are neither of both: and so the argument is nought, That God rewardeth, therefore we merit: for God doth it for other causes. Thus these spiders gather *poison* out of this flower, but let vs sucke the *honey*: for this notable sentence hath excellent vse.

First, if God be a rewarder of them that seeke him, when not of them that seeke him not. Who seeke not God? wicked and vngodly men, seeke him not, but rather seeke to smother him, and his seruice: this sentence therefore is heauie against

gainst them. For, when they heare it, their conscience answereth, But wee *seeke not God*; Therefore wee can looke for no reward from him. Doeſt thou ſeek the world? then muſt the world be thy rewarder: Doeſt thou ſeek to pleaſe thy ſelfe? then muſt thou reward thy ſelfe. And if thou wilt pleaſe the diuell by liuing in ſinne, then muſt hee be thy pay-maiſter: alas! pitifull and fearefull will theſe rewards be.

Againe, if God reward none but them that ſeek him: here appeares the reaſon why ſo many *Papiſts* die in our religion, and (with vs) cleaue to *Chriſtes merits alone*, when they come to die; becauſe their conscience then tells them, that by their pilgrimages, reliques, will-worſhips, and manie more of their courtes (ordinarie in Poperie) they did neuer ſeek God, but themſelues & their owne honour, gaine, and credite; and full well knew they that there is no reward due for ſuch ſeruiſe: and therefore by their practice they make it a true ſaying, that *It is good lining a Papiſt, but dying a Proteſtant*.

Secondly, if God be a rewarder of them that ſeek him: Then wee ſee, it is moſt true which the Apoſtle ſaith; *It is not in vaine to ſerue God*, 1. Cor. 15. 58. *for God is a rewarder of them that ſeek and ſerue him*. Therefore the Atheiſt and profane men of this world (who ſay; *It is in vaine to ſerue God* (and what profit is there that we haue kept his Commandements?) are heere conuinc'd to be liars againſt the truth.

Then ſeeing it is ſo, let this admoniſh vs all to ſeek and ſerue God, in all truth and ſinceritie, knowing wee ſerue him who *will reward it*. Nothing more encourageth a man to ſerue his Lord and King, then to ſee that his paines are regarded, and his ſeruiſe rewarded; nor more diſcourageth a man then the contrarie. If therefore God did euer forget anie that ſerued him; let vs beſtow ſeruiſe elſewhere, and thinke him vnwoorthie to be ſought to: but if, contrariwiſe, hee neuer forget, nor deceiued, nor diſappointed anie that ſerued him; then is hee moſt worthie to

Psal. 73. 13. &c

Verse 17.

Verse 1.

Verse. 28.

Psal. 116. 11.

Verse 11.

Verse 12.

Psal. 31. 19.

to haue the seruice both of our soules and bodies: *Dauid* indeede once said; *In vaine haue I cleansed my heart, and washed my hands in innocencie.* But he was then in a strong temptation, as himselfe there confesseth: but afterwards when he went into the sanctuary of God, and searched the truth of the matter, he confesseth he was deceived: And therefore as in the first verse hee had acknowledged, that *God was good to Israel:* so in the last he concludeth, that *it is good for him to draw neere vnto God:* and so though the temptation was very vehement, yet as faith appeared in the beginning, so it had victory in the end, and testified, that *God is good to all that seeke him.* Another time also (for he was a man of many sorowes and temptations) being in some extreame distresse, his corruption so preuailed, that he said *All men are liars:* Whatsoeuer *Samuel, or God, or Nathan,* and other Prophets haue told me of Gods loue, and mercy, and of his promises, and providence, and fatherly care; I see it is all false, and nothing so. Now surely if *Dauid* or all the Kings in the world can proue this, then God is not worthy to be sought after: but great men thinke they may say any thing, especially when they are moued, as *Dauid* here was. But, when *Dauid* entred into himselfe, & considered the words he had so presumptuously yttred; vpon better aduise hee confesseth, and writes it vp for all posterities to Gods glory and his owne shame, that it was in passion, *I said in my feare all men are liars:* This he said in his haste or in his feare: but vpon aduise, in the next verse, hee confesseth *Gods benefits* were so many, and so great to him, as hee cannot tell *what to render to the Lord for them:* And in another place, he crieth out in admiration; *O how great is thy goodnesse which thou hast laid vp for them that feare thee, and put their trust in thee, euen before the sonnes of men!*

We see then, that merciful promise of Christ is euer made good, *Seeke and ye shall finde,* Math. 6. None euer sought God, but found: Wee may seeke our owne pleasures, and liue loosely, and be deceiued, and heare that fearefull question,

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What profit haue ye now of these things? Rom. 6. What reward, but shame and sorrow? but if we seeke God aight, we neuer loose our labour: Let vs therefore seeke God, let the hand of our hearts knocke at Gods mercie gate in Christ, and wee shall not goe away without a reward. The prodigall childe fled from his Father, spent all, and lost his fauour: but he no sooner said, I will returne and humble my selfe to my Father; but he found him, and wan his Fathers fauour againe. So, let vs but offer our selues to seeke God (God understandeth our thoughts long before) he will meet vs, and receiue vs, and giue vs a reward.

Luke. 16.

Plal. 139.

Thirdly, as God rewardeth them that seeke him, so all that seeke him: None misse him, all finde that seeke. Great ones haue not accesse, and the poore kept out; but all receiue as they come: no difference; but the more carefullie anie seeke, the more welcome are they. Heere let Princes and Great men learne their duties at God, by whose grace and permission they are what they are.

First, let them thinke it vnbecoming their greatnesse, to let any serue them without a reward: and a staine to their honour, not to let well deseruing subiects finde their fauour. Let them not daunt their hearts by not regarding them and their paines: but let them encourage them to serue them, by looking at them, by good countenances, and good speeches, and by rewarding euery one according to his worth. All great men should esteeme this, as one of the pearles of their Crownes, to haue it said of them, *Such a one is a rewarder of them that serue him.*

Again, let them learne to dispence their fauour, according to reason, and not affection onely. God is indifferent and equall to all that seeke him, so let Princes be: for that is true honor & iustice to reward each one as he deserues. And that hee may finde the best, who doth best, this will make euery

every one striue, who should be first, and forwardest, in all seruiceable duties.

Further, this must teach them *not to despise them that are vnder them in this world*: for, howsoever the state of this world requires that difference of persons, else it cannot stand; it is nothing so with God, nor in the world to come. For there the subiect, the seruant, the poore man, may challenge his part in Gods fauour as well as the best: nay, who- soeuer *seeketh the most carefully, shall finde the best reward.*

Moreouer, here is a comfort to the poore, and the meaner sort of men, who are appointed by God to be vnderlings in this world: *Seeke they fauour here and finde it not? worke they here and doe their duties, and are not rewarded? Let them learne to seeke God, who will assuredly both regard what they doe, and abundantly reward it.*

Fourthly, seeing God is a rewarder of them that seeke him: here is a comfortable encouragement against two great impediments, which hinder many a man from seruing God.

First, *to seeke God* is but a matter of mockerie to profane men: for, let a man set his face to Ierusalem, there are presently Samaritanes, which for that cause will hate and mocke him: Let a man set his heart to seeke God, by hearing the word more carefully, praying to God, instructing his family, or keeping the Sabbaoth more carefully then afore, and forthwith he is the laughing stocke, and the byword to profane men: but loe, here is comfort; The God whom thou seekest will reward thee, and that so richly, that thou wilt thinke thy selfe well recompenced, both for thy seruice and their mockes. In this world men care not who thinke or speake euill of them, so the Prince like them: and shall in not encourage vs to seeke God, though the world mocke vs? seeing so doing we please God, and so farre doe please him as he will highly reward vs? Those therefore, that fall from religion for those mockers, it appeares *they seeke not to please God, but men.*

Secondly,

that seeke him: So in Deuteronomie; *A rewarder of them that hate him.* If any obiekt how these two can stand together; for a man had as good hate him as seeke him, if the same reward belong to both: I answer; A reward, but not the same reward belongs vnto them. Theeues and murderers are iustly rewarded, when they die for their facts: and the King rewards a good seruant, when hee aduanceth him to honour. They that seeke God, are rewarded with mercies and fauours, above their desert: they that hate God, are rewarded with vengeance and torments, according to their desert: and this shall all wicked men, and enemies of God, be; as sure to finde, as euer any that sought God, obtained mercie.

But worldly men will say, we hate not God, wee are no *Iewes* nor *Turkes*, we are christened, & come to the Church, according to the law, as good subiects should doe. I answer; neither doe *Turkes* nor *Iewes* hate God, if this be all: for, they denie not the Godhead, but acknowledge it, and are circumcised, and liue more strictly in their deuotions then most Christians. Here is therefore more required, or else we shall make them also good friends with God: But a man may hate God, and be neither *Turke* nor *Iew*; hee may acknowledge Christ and the Trinitie, and yet hate God. For, as Christ saith, *He that is not with me is against mee, and hee that gathereth not with me, scattereth.* So is it here; Hee, that seeketh not, serueth not, and loueth not God, hateth God: for, there is no man can know God, but he must needs either for his mercies loue him, or else hate him for his iustice against sinne and sinners. Again, Christ bids vs, *If you loue me, keepe my Commaundements.* If then to keepe Gods commaundements, be a sign of one that loues God, it is a sign that one loues not God, when hee hath no care to keepe them. By which two places, it appeares, that whosoener makes not conscience of sinne, is Gods enemy, and that God so reputes him: therefore let this feare euery man from liuing carelessly in his sinne, and driue him to true repentance: for
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else let him assure himselfe, God is not so plentifull a rewarder of them that seeke him, but he is as powerfull a revenger vpon those that hate him.

Lastly, if God be a rewarder of them that seeke him, wee learne the great difference betwixt Gods seruice and the diuels. The diuels seruants are fed with faire words, but get nothing, the diuell is able to giue them nothing: but Gods seruants (as wee see heere) are plentifully rewarded. God is a rewarder of them that seeke him: but the diuell is a deceiver of them that serue him. But will some say, There is none so mad to be the diuels seruants. I answer: Hee that doth any mans worke, is either his seruant or his slaue: but every sinfull wicked man doth the diuels worke, for sinne is the diuels worke; therefore all impenitent sinners are the diuels seruants. It is Christes argument to the Iewes: *You are of your Father the diuell, for the workes of your Father you will doe: murders and lies are his workes, you liue in these finnes, and doe these workes; therefore you are his seruants.* Iohn 8.41, 44.

Again, the holy Ghost teacheth vs, that *whosoever committeth sinne* (and liueth therein without repentance) *the same is the seruant of sinne*. Now sinne is but the *bande* or broker to the diuell: they that are the seruants of sinne, sinne prefers them to the diuell, and so they become his seruants: therefore whosoever is the seruant of sinne, is by that meanes the slaue and seruant of the diuell also. Which if it be true, it will fall out vpon the reckoning, that the diuell hath more seruants in the world then God hath: which is so much the more lamentable, in as much as he deludeth all his seruants, and is not able to reward them, nor to giue them any good thing.

But will some say, this is nothing so: for contrariwise, who haue the honours, pleasures, and wealth of this life, who haue hearts ease and the world at will, but such men? I answer: True, it is commonly so; but haue they those from *Sathan*? No, not the least of them all, but all from

Plal. 17. 14.

Luke 16. 25.

Luke 4. 6. 7.

John 8. 44.

Gen. 3. 4. 5.

from God: for every man is Gods childe by creation, and some by grace, to every one of his children he ordaines and giues a portion: but to his children by grace a double portion; both here, and in heauen. The wicked men, they will not feare nor serue him; therefore they haue no part nor portion in heauen, but here they haue it: So saith *Dauid*; there are some men, which are men of this world, and haue their portion in this life: these mens bellies God filleth with his hidden treasures, they and their children haue enough, and leaue the rest for their children after them: Where it is manifest, that wicked men haue their parts and portions of Gods blessings in this world, and that all their wealch and pleasures are graunted them by & from God, as their portion; reseruing y principall part of the portion of his children for a better life. Therefore all the good things of this life, which *Dines* receiued, and all wicked men doe receiue in this life, are not any rewards of *Sathan*, but gifts of God; so vnworthy a Maister is the diuell to serue. Indeepe he will promise his poore slaues any thing, but can performe nothing, but will lie vnto them and deceiue them. He told *Christ* confidently, when he let him see the glory and greatnesse of this world; *All this is mine, and I giue it to whom I will*: but hee was a lier from the beginning, & so he is here. He lied to the first *Adam*, and no maruell, that dare auouch so fond and loude a lye in the presence of the second *Adam*, *Iesus Christ*; He promised the first *Adam*, to make him God, and heere the second *Adam* to make him King, and Lord of all the world, and the glory of it: but he performed both alike, he deceiued the first, and so had the second also, if he had trusted him. Nor did euer any trust him, but he deceiued him (I meane euen for the base things of this life): witnesse else all his witches (his most deuoted and professed seruants of all other) if euer he made a nie one of them wealthy: all ages are not able to shew one. Whereas, on the other side, there was neuer man that serued God, but had a competent measure of comforts for this life (and some, abundance) and yet all that but the first fruits
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and beginnings of that reward, which is laid vp for them in another world. Which being true, is it not a strange and lamentable case, to see men (for all this) debase themselves to this base and slavish seruice of Sathan, and to refuse this high and honourable seruice of almighty God? A common seruant in this world hath more wit; he, if he cā heare of a better seruice, a Maister who giues better wages, and who better preferres his seruants, will leaue his old Maister, & make meanes to get the other. And shall not we be as wise for both soule and body, as they for the body alone? Shall they leaue a man for a man, and shall not we leaue the diuell for God?

Let vs therefore abandon the base seruice of Sathan, who neither can, nor will reward them that serue him; put away so ill a Maister, who hath not so much as meate and drinke to giue vs (for wee haue euen that from God: but of his owne, he hath nothing to giue vs, saue in this world sorrow and shame, and an ill conscience; and in the world to come, the torments of hell with himselfe): And let vs all seeke the blessed seruice of God. If wee know not how to attaine it, goe to *Christ* by heartie confession of thy sinnes, and earnest prayer, and he will preferre thee to God his Father: for neuer was any denied, that, with a good and true heart, offered himselfe to Gods seruice. Then shal we feele and finde what a blessed thing it is to be Gods seruant: of whom, it was euer true, which the holy Ghost here saith, and is, and euer shall be, that *He is an honourable rewarder of them that seeke him.*

And thus we haue (in some part) the meaning and vse of this notable sentence: wherein wee haue stood the longer, because it is one of the most excellent principles of all *Practicall Diuinitie.*

Now put all together, and we shall see how it proues *Heu- noch to be taken away by faith*; which is the first ground, and the maine matter of all this exsample, and of these two verses.

God is a rewarder of all his chil dren that seeke him by faith:

therefore it is *faith by which Gods children please God*: and therefore holy *Henoch*, who was *taken up by God from earth to heauen*, both pleased God *by faith*, and *by faith was taken away*.

And thus much for the commendation of *Henochs faith*, and consequently the examples of such, as liued in the first world *before the flood*.

Now followeth the example of *Noah*, who liued in both worlds, both before and after the flood.



Noahs

Faith.

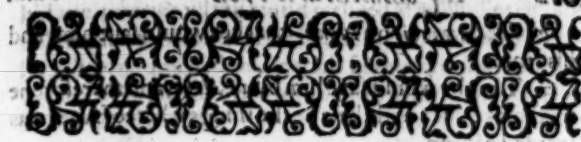
and
earth
taken

faith,
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in

Amos 1. 11.

MOSES 1. 11.

2. 101



Noahs Faith.

HEBREYES. II. 7.

By Faith, Noah being warned of God of the things which were as yet not scene, moued with reuerence, prepared the Arke to the saving of his household: through the which Arke he condemned the world, and was made heire of the righteousnesse, which is by faith.



In this verse is contained the *third example*, and the last in order of those of Noah, who lived afore the flood, in the first and olde world; namely, of the renowned Patriarke Noah, the tenth from Adam.

Of whom and whose faith, great & glorious things are spoken in this verse; and that in a high and excellent stile, full of maiestie, and diuine eloquence.

Concerning Noahs faith, two points are laide downe; first, the ground of his faith; secondly, the commendation of it.

The ground of his faith was a speciall reuelation fro God, in these words, *Noah being warned of God*. The things reuealed, whereof God warned him, are laid down two wayes: first, generally, to be things as yet not scene; then particularly three in number.

Gods iudgement vpon the sinfull world, that hee was purposed to destroy it by water.

H 3

2. Gods

2. Gods mercie on *Noah*, that hee would saue him, and his family.

3. That he would saue him by an *Arke*, and therefore he must make one; and these be the things whereof *Noah* was warned of God.

His faith is commended by three worthy effects or operations in him:

1. It moued in him a reuerence, or a reuerent regard of the warning sent him from God.

2. It made him prepare the *Arke*, of which *Arke* there are set downe two ends.

1. It saued his household.

2. It condemned the world.

3. It made him heire of the righteousnesse, which is by faith.

This, I take it, is the true resolution of these wordes: and they containe manie excellent things concerning his faith.

By faith *Noah* being warned of God, of the things which were as yet not seene: saw & knew this time.

By faith, that is, by a generall and historical Faith; and also by a true and sauing faith in the *Messias* to come, *Noah* (being warned of God of the iust Iudgement hee purposed to bring vpon the world, by an vniuersall flood; and of his mercifull providence, to him and his family, that hee would saue them by an *Arke* (all which things were then to come; and therefore vnseene) hee beleued these forewarnings of God; and therefore, in reuerence to this message from God, he prepared the *Arke*, and thereby saued his household, and condemned the wicked world. And so his faith by all these appearing to be a true and lively faith, did make him a iust and righteous man in Gods sight. This is the summe and substance of *Noahs* example, let vs speake of the severall parts in order.

The first point is the Ground of his faith, *Noah* being warned from God, For, he being a righteous man in that wicked

ked age, wherein all the world weltered in wickednesse, and walking before God in great holinesse; when no man cared for religion; hee had this speciall fauour from God, that when hee purposed to destroy the world for their sinne, hee first of all reuealed to righteous Noah that purpose of his. So that these words haue reference to the reuelation which Noah had from God, in the 6. of Genesis. For this message came not from God by any Prophet (for wee know none in those euill dayes, except Noah himselfe) but either by the Ministration of an Angell, or else by immediate reuelation from God himselfe: and this fauour he receiued from God, not for any cause in the world, but because he was a holy and righteous man.

From hence, wee may learne diuers excellent instructions.

First, whereas God maketh choise of Noah, to reueale vnto him his counsell, and his iudgements to come; wee learne that this is a prerogative which God bestoweth on such as feare him, he reuealeth his counsels to them in a speciall manner, whether they be purposes of Iudgements vpon his enemies, or of mercies vnto his Church. Thus dealt he with Abraham, Gen. 18. 19: Shall I (saith God) hide from Abraham the thing that I will doe? which thing was the destruction of Sodome, and her sisters. And so when the Sodomites liued in wanton carelesnesse, and put farre from them the euill day, then Abraham knew from God their destruction warre hand. And as in that, so is it generally true in all his great workes: that the Lord God will doe nothing, but he reueales his secrets to his seruants the Prophets. Amos 3. 7. Now this is no prerogative of Prophets alone, or of such as were extraordinary men as Abraham was: but the seruants of the Lord are amongst such as feare him, Psalme 25. 14. All that feare the holy name of God, are Gods friends, and of his Counsaile: and therefore not Abraham onely is called the friend of God, James 2. 23: But of all true beleeuers, saith Christ, Iohn 15. 14. 15. You are my friends, If you

doe what I commaund you: henceforth I call you not seruants, but friends, for the seruant knoweth not what his Master doth; but all things that I haue heard of my Father, haue I made knowne vnto you. As if he had said, I will communicate and impart my secrets vnto you, as one friend doth vnto another, as farre as shall be fit for you to know. And the Apostle saith, 1. Corinth. 2. 15. *A faithfull and abstryman discerneth into the deepes of the secrets of God*; which are reuealed vnto them as much as concerneth their saluations, and sometimes more; as here, vnto Noah, who was fore-warned of God, of things then not seene.

This prerogative of Gods children, is to be vnderstood with some cautions.

First, that this is more proper to Prophets; and holy Ministers of God, then to ordinary Christians.

Secondly, that it was more ordinary in the *old testament*, then now in the dayes of the *Gospell*. If any object, Then the state of the Church afore Christ, was better then it is now vnder Christ;

I answered: Not so; for first, we are recompenced by hauing the Scriptures perfect, and complete, which they had not: and by hauing the substance of their shadowes, and the performance of their promises: in which respects our state is farre more excellent then theirs. And secondly, for this particular, I answered, they indeede had more ordinarie reuelation of matters *personall and priuate*; and not directly touching saluation: but of such things as are generall, and doe necessarily concerne saluation; wee in the time of the new Testament, haue more euident demonstration, and more full reuelation, then they had afore Christ. For example, particular mercies to some faithfull men, on particular iudgements on Gods enemies; whether particular men or whole kingdomes, were after reuealed to godly men, in those dayes (as here to Noah); but saluation by the Messias, and the manner how the Messias should saue his Church, is more fully and plainly reuealed now then in those dayes.

Our

Out of which consideration ariseth the third caution: which is, that revelations of Gods will, to be expected now under the Gospell, are ordinarily nothing else, but the selfe; the true meaning of Scripture, & a discerning of true Scripture from forged, of true Sacraments from supposed, of true doctrine from false, of true Pastors from false Prophets. These & such like; as farre forth as they are necessary to saluation, all true and faithfull beleueers (which out of an humbled heart, by deuoute prayer doe seeke it at Gods hand) are fure to haue reuealed vnto them from God. But as for other purposes of God, of personall and particular matters, or what shall be his blessings, or what his iudgements to these and these men, families, Cities, or Kingdomes; or when, or how he will change States, or translate kingdomes: Or by what extraordinarie meanes hee will haue his Gospell propagated, or a declining Church or State vpholden; these we are not to expect, nor easily to belieue any that shall say, such things are reuealed vnto them. And yet wee tye not the Lord in such strait bonds, but that hee may sometime extraordinarily reueale his purpose therein, to some his selected seruants: yet provided, that that reuelation be examined and allowed of the Church. But as for such things as concerne immediatly the saluation of our soules, Gods spirit doth most comfortably reueale them vnto vs, in our prayers, in his word, and in his Sacraments: of all which, it is most true, that *the secrets of God are amongst them that feare him.*

The vse of this doctrine is double; for instruction, and for exhortation. For our instruction, here we learne how to answer the Church of Rome: they aske vs, how doe wee know true religion from erroneous; or true Scripture, or Sacraments from forged? We answer, first, by it selfe, by sight and sense of the excellencie thereof; as we know gold from brasle, or siluer from lead. But what if the brasle or tinne be gilded ouer? I then answer secondly, wee can know gold from brasle, and siluer from tinne by the sound and

and smell, and hardnesse to endure; and by the operation: so there is a spirituall sound of the Scriptures in the eares of a Christian, a spirituall comfort and aide in true religion, a spirituall operation (in holy mens hearts) of the true Sacraments. But what if false Prophets come in sheepes cloathing, and by lying wonders, seeme to give the same sound, taste, smell, vertue, and operation vnto their forgeries, or at least challenge it, and say, that theirs is true? I answer lastly; Then we know true Religion, true Scriptures, true Sacraments, true Prophets, true Doctrines from false, by a holy and supernaturall reuelation from Gods spirit; which, by euident and powerfull demonstration, assureth vs, what is true and what is false, for the substance of saluation. And this spirit is giuen to all, that in true humililty doe seeke it; in holy prayer, and in a holy and frequent vse of Gods word and Sacraments; and to none else. And surely if the Papists were as well acquainted with the spirit of God, as they are with their owne forged reuelations, they would neuer denie it. By force of this testimonie a Christian man knoweth, as assuredly as that God is God, that the Pope, as now he is, and as hee exerciseth his place and power, cannot be the true Vicar of Christ; And that Poperie, as it is now established by the Councell of Trent, and taught by the most learned of their side, cannot be the true religion, nor the safest way to heauen. And when question is, what is the meaning of this place, *there is one God and one Mediatour betwixt God and man, the man Christ Iesus*; If all the world should say the contrary, a Christian man will know and beleue there are no more Mediatours to God but Christ: or of that place, that *Christ was offered for our sinnes once for all*; that there is no sacrifice can purchase vs pardon, but his; let Papists colour the matter by vnsound distinctions as much as they can: & the same might be shewed in diuers other points and places. And if any aske how this can be: I answer; *Noah was warned of God, of things not seene*: So Gods children are warned and assured of God, of such things as concerne their salua-

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saluation, though they be things beyond sense and reason, Gods secrets doe belong vnto them. The use of exhortation is, that if God warne his children of his Will; & reueale his secrets to them, this should moue and excite vs to become truly and indeede Gods seruants: for we serue not a Lord that is strange and austere vnto vs; that will not giue vs a good looke, or a faire word: nay, hee is so farre from that, that he calls vs to his holy *Counsell*, and makes vs knowe his *secrets*, and communicares his owne selfe vnto vs by his blessed Spirit; and by that Spirit reuealeth vnto vs many excellent mysteries of saluation, which the carnal and profane men of the world neuer dreame of. In the second place: let vs obserue, that *Noah being thus warned of God* in this particular matter (as he had beene formerly warned & taught of saluation by a Messias to come) beleueeth not onely the generall promise of saluation, but also this particular promise of his preservation and deliuerance. Out of which his practice, we may learne two things. First, that *faith* is a supernaturall worke of God in those mens hearts that haue it. That it is a worke of God, it appeareth in that it alwayes acknowledgeth and beleueeth Gods word: that it is *supernaturall*, it appeareth in that it apprehendeth and beleueeth whatsoeuer Gods word deliuereth, be it neuer so incredible to reason or sense. But how doth God worke this faith? By his word: for as God is the author and worker of faith, so God hath appointed meanes whereby he workes it, and that is his Word; which word of God is the onely ordinarie outward meanes to worke faith. And that word of God is two wayes to be considered: either as *reuealed* by God himselfe (as to *Noah* here) or else, being *written* by God, is either preached by his Ministers, or read by a mans selfe in the word of preaching: and these be all one, and are all meanes ordained of God to worke faith; and that not onely to begin it, where it is wanting; but to augment it, where it is begun.

Which

Which being so, it must teach vs all, not onely with speciall care and reuerence to *heare* the word, by whomsoever it is preached; but also to heare it read: yea, *to read* it our selues with all diligence. So doing, it will worke out, and make perfect in vs that holy faith, which will make vs blessed in our selues, and accepted of God, as it did *Noah* in this place.

Secondly, heere wee learne what is the whole *Object* of faith, or what is all that that faith beleeueth: namely, nothing but Gods word, and all and every word of God. So that faith hath two objects, differing not in nature, but in degree, principall and inferiour. The *principall* object of true faith, is the promise of saluation by *Christ*. The *inferiour* object thereof, are all other particular promises; of safety, deliuerance, providence, helpe, assistance, comfort, or what other benefit soeuer is made either to the whole Church, and so inclusiuely to any particular man; or which are personally made vnto him. For, sauing faith beleueth not onely the graund promise of saluation, but all other promises either of spirituall or corporall blessings, which are subordinate to the great Promise, and doe depend of it, and are therefore apprehended by the same faith. So, *Noah* heere had alreadie apprehended the maine Promise of saluation by the Messiah, and had *hid it in his heart*: and afterward when this particular promise of his deliuerance was made, by the same faith he said: hold on it also: And it is good reason that faith should doe so: for if it apprehend the *greater* promise, then no maruell though it take hold of all other *inferiour* promises, which are but dependances vpon the principall.

By this that hath bene saide, it appeareth, that wee are wrongfully charged by them, who say, we teach that sauing faith beleueth onely saluation by *Christ*, or apprehendeth onely the promise of saluation in *Christ*: for, we say & teach, It apprehendeth also other particular promises, & euen y promises of outward and temporall blessings; as appeareth in this

this example of Noah, be not but, anonymous, 110
 Lastly, in that Noah a faithfull man, is heere warned of
 God of the dangers ensuing, that so ne may auoid them; we
 may learne the louing care that God hath ouer them, who
 haue a care to feare and serue him. Thus dealt hee with his
 children in all ages, for their comfort and preservation, to
 encourage all men to serue God in truth and vprightnesse,
 as here Noah did: for, so doing, they may assure themselues
 of Gods care and prouidence ouer them, euen then, when
 his wrath smokes against the sinnes of the world: and that
 furthermore in all exigents and extremities, hee will teach
 them, either from his word, or by the counsell of some o-
 thers of his children, or else by his owne secret inspiration,
 what they are to do, and what course to take, for their safe-
 tie and deliuerance.

How often shall a Christian man finde in the course of his
 life, that God put into his minde, to answer thus or thus, or
 to foresee this or that; by which his so doing, he escaped som
 great danger: so that (though not in the same manner as No-
 ah was) all faithfull men do daily finde, that they are warned
 by God of such things as doe concerne them.

But what were those things whereof Noah was warned
 from God? The text saith: *Of the things which were as yet
 not seene.*

This hath not relation to the time, when the holy Ghost
 wrote these words, but when God gaue the warning to No-
 ah; for then *they were not seene*, but were to come: for they
 were not performed for many yeeres after, as shall appeare
 in the particulars.

Particularly they were these three: First, the great and iust
 wrath, which God had conceiued against the *sinfull world*,
 for the vniuersall corruption and generall sinfulness thereof.
 Noah was a *Preacher of righteousness* to that wicked age; and
 as S. Peter saith (1. Epistle 3. 1.) *The very spirit of Christ prea-
 ched in him: but they contemned both him, and the spirit
 by which hee spake, and made a mocke of him; and all
 his.*

his holy admonitions, and solaced themselves in all their sinfull pleasures, without feare or respect of God or man, pleasing themselves in their owne defiled wayes, & promising to themselves, safety and security. But behold, This *Noah*, whom they esteemed a base and contemptible man, vnworthy of their company; to him is revealed, how short their time is, and that they must be cut off in the midst of their iollity. Gods children, whom wicked men doe thinke and speake of with great contempt, doe know full well the miserable state of such men, and the fearefull dangers hanging ouer them; when the wicked men themselves are farre from thinking of any such matter.

The second thing, which God *reuealed* to *Noah*, was, that he would *saue him* and his family from perishing by the waters, which he would bring vpon the world. His *faith* was *not in vaine*: God rewarded it with a singular preservation. Thus dealt he alwayes with his children; deliuering *Lot* out of *Sodom*, Gen. 19. *Rahab* out of *Hierico*: *Ioshua* 6. 22. The *Kenites* from the *Amalekites*, 1. Sam. 15. and here *Noah* out of that generall destruction. And this, God afore-hand reueales vnto him, for his greater comfort and security: that when signes and strange tokens did foretell and shew, that still the destruction was neerer and neerer; still *Noah* might comfort himselfe in the assurance of that mercifull promise which God had made him of his deliuerance, and of his family also for his sake.

The third thing *reuealed* to him, was the meanes whereby he should be saued from the vniuersall floud: namely, by an *Arke*, which for his more assurance hee is bid to make himselfe; that so at euery stroke he gaue, he might remember this mercifull promise of his God vnto him. For as euery stroke in the making of the *Arke*, was a loude sounding Sermon vnto that sinfull generation, to call them to repentance: so was it also an assurance vnto *Noah* of his deliuerance. Of which *Ark*, & of *Noahs* obedience in making it, we shall hereafter speake at large. And thus much concerning the

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the ground of *Noahs* faith, which was a warning or reuelation from God.

Now followeth a second point: namely, the commendation of his faith, or a description of the excellencie thereof, by diuers and singular effects;

Moued with reuerence,

The first effect of his faith is, It moued in him a reuerence, or a reuerent feare of that God that spake to him, and of his iustice towards sinne and sinners, and of his mercie towards him.

In this effect we are to consider two points: 1. The ground of this reuerence. 2. The occasions or motives of it.

The ground whence this reuerence sprang, was his true and sauing faith: for the holy Ghost first tells vs of *Noahs* faith, & afterwards of this reuerent feare he had of God, and his great workes.

Where we learne, that whosoever is endued with sauing faith, is also touched with feare and reuerence at the consideration of God, and his glorious workes; whether they be workes of his power, his wisdom, his mercy, or his iustice, or of all together.

For the first: *Dauid* could not see the workes of Gods power in the creation, Psalm. 8. But when he looked up and beheld the heauens, the workes of Gods hands, the moone and the starres which he had ordained; hee forthwith fell into a reuerence and admiration of Gods mercy to man, for whom and whose vse he made them all.

For the second, the same *Dauid* could not enter into consideration of Gods wisdom, in the admirable frame of mans body, Psalm. 139. 13. &c. but he presently falls into a reuerence and admiration thereof in most excellent and passionate words: *Thou possessest my reins, thou coueredst me in my mothers wombe: I will praise thee, for I am fearefully and wonderfully made. Meruailous are thy workes, and that my soule knoweth right well: My bones are not hid from thee, though I was made in a secret place, yet thy eyes did see my substance when I*

was without forme, and in thy booke were all my members written, which in continuance were fashioned, though there were none of them before. How deere therefore are thy counsels to mee, O God! Thus we see how this holy King, cannot content himself with any tearmes, to expresse his religious and reuerent conceite of Gods Maiestie.

For the third, Gods mercifull workes to his Church and children, haue alwayes beene considered of by good men with great reuerence: And, *What shall I giue vnto the Lord, saith David, for all his benefites poured on mee?* (Psalm 116. 12.)

But especially, the Iudgements of God haue beene alwaies entertained of Gods children with much reuerence and admiration. Blessed David saith, *My flesh trembleth for feare of thee, and I am afraid of thy Iudgements*, Psal. 119. 120. How would this noble King haue trembled and been afraid; if he had beene a priuate man? And how glorious is God, and his workes of iudgements, whereat euen Kings themselues doe tremble? And the Prophet Habbacuk saith, that when hee but heard of Gods iudgements to come, *his belly trembled, his lips shooke, rottennesse entred into his bones*, Habba. 3. 16. And thus Noah here, hearing of Gods iust wrath against the sinfull world, and of his purpose to ouerthrowe all liuing flesh by water, was moued with great feare and reuerence at this mighty worke of God: and from the view of this his great and iust iudgement, his faith made him arise to a more earnest consideration of the Maiestie of God. By all which, it is more then apparant, that true faith (where soeuer it is) worketh a holy feare and reuerent estimation of God; and of his workes, and of God in and by his workes: whereby on the contrary side, it followeth, that therefore to thinke basely or ordinarily of God, to thinke scornefully of his workes, or to denie his power and his hand, in the great workes, either of mercie or iudgement done in the world, is an argument of a profane heart, and wanting true faith.

The vse of this doctrine discouers the profanenesse, and the

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the great want of *faith* that ordinarily is in the world. And that appeares by two evidences: the first, is to mens owne consciences; the other, is to the view and sight of all the world.

First, men may see in themselves a profane heart, and voide of *faith*, by this evidence. For, doth a man in his heart thinke basely of God, his power, his iustice, or his mercies? Doth he either doubt of them? or, granting them, doth hee thinke of them without feare and amazement? Then assuredly his heart is voide of true *faith*, and farre from the life and power of religion. For, assuredly, where God is *known* and beleueed, there that mans heart (though hee be a King) cannot once thinke of God, without a reuerence of his Majesty, and an admiration at his greatnesse, and his owne basenesse: therefore the want of this, argueth a want of true religion and true *faith*, in mens hearts.

Secondly, this profanenesse discovereth it selfe to the world, by want of reuerence to Gods *workes*. Let the Lord lend vnseasonable weather, or famines, or plagues, or any strange signes in heauen or in earth; forthwith they are but fooles that cry out, Behold the finger of God, the hand of God: No, this is nature, and is produced by naturall causes. Ill weather comes from the *starres*: famines from ill weather, and mens couetousnesse: Plagues from famines, or from ill aires, or else by apparant infection from another place. But cannot Nature and naturall meanes haue their place, vnlesse they haue Gods place? God ouerthroweth not them: why should they overthrow God? Yet thus it is in the world, and thus God is robbed of his glory: and he is but a simple fellow, which is *moued with reuerence* at sight of such things, or begins to magnifie Gods power and iustice in them. This is too apparant to be denied: for, haue we not know as great causes of feare as can be? Noah heard of water; and wee heare that fire is to destroy the worlde: and yet where is hee that is *moued with reuerence*, as Noah was? and yet Noah could saye, The flood shall

not be, these 120. yeeres; but who can say and proue that this world shal not be destroyed by fire within these 120. yeeres? And till the flood came, they had doubtelesse many other plagues, which were fore-runners of the generall destruction; all which as they came, *Moued Noah vnto reuerence*: and so wee, in this age, doe see the great workes of Gods Iudgements, vpon men, vpon families, vpon townes, vpon countries, and whole kingdomes, and wee feele his heauie hand in many sharpe strokes; but who and where are they whose hearts feare God the more, and doe tremble in the consideration of his Iudgements, Nay, alas, amongst many it is but a matter of mockerie so to doe. This is not the *faul*t of our religion, but the *want* of it; for if men truly knew and beleueed in God, they could not thinke nor speake of God, nor looke at his workes, but with feare and reuerence. For as our feare of God is, so is our faith: little feare of God, little faith; and no feare at all, no faith at all. Let therefore all men shew their religion by their feare of God, and let euery Christian acknowledge God in his workes. England hath beene faulty herein in one point especially. Wee haue had *great plagues*, which haue taken away many thousands in short time; wherein God hath shewed himselfe mighty against our sinnes: But Gods hand would not be seene nor acknowledged, but onely nature and naturall causes. But let *England* take heede, that God send not a plague so generall and so grieuous, that euen the most profane men, euen the forcerers of Egypt (if they were here) doe acknowledge that it is *the finger of God*; and so giue God that *due reuerence*, which in his ordinary visitations he hath not. Thus wee see the ground whence this reuerence in *Noah* sprang; namely, his faith.

Now let vs see the *occasions* or considerations in *Noahs* heart, that made him feare. The *ground* wherupon he feared, was true faith; for else he had not beene capable of any feare or reuerence of God; but the occasions which stirred vp this feare in him, were some things else.

Now

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Now if we looke to humane reasons, *Noah* had no cause at all to feare as he did. For first, the Iudgement was farre off; 120. yeeres after: and common reason saith, its folly to feare any thing so farre off; but its time enough to feare, when it is neere at hand. Againe, he was *one single man*, and the world was full of wise and mighty men: they all heard of it, yet none of them feared; therefore their example might preuaile with him, to keepe him from feare, and to make him secure and carelesse with the rest: for examples are strong, especially when they are so generall.

Thirdly, the strangenesse of the Iudgement threatned, was such, as might driue any man (in reason) from fearing it at all. For first, who would euer beleue, that God would drowne *all the world* with water? such a thing neuer had bene, and therefore how could it be? And againe, If all should be drowned, who would thinke that *Noah should escape*, and none but he?

These three considerations, being wayed in the ballance of mans reason, would haue kept *Noah* from fearing, or beleueing this word of God. But, behold the *power of faith*: it goeth beyond all humane reach, fixeth it selfe fast on Gods word: and therefore he not only beleueth it, but hath furthermore his heart possessed with a great reuerence of Gods Maiestie vpon this message. And there were three *motiues* stirring him vp vnto this Reuerence.

First, the consideration of Gods strange Iudgement vpon the sinfull world; to see that his wrath was so prouoked, that he should bring so vnwonted a plague: so strange both for the nature of it; a floud of water to drowne men: whereas generally all men can auoide the violence of that element; & for the measure of it, so great, as it should drown all the world, and destroy all men.

Now, that which this Iudgement of God wrought in *Noah*, the same effect should Gods Iudgements worke in vs; namely, they should moue vs with reuerence. For, as Christ saith, *Our dayes are like Noahs: As it was in the dayes of*

Noah; so shall the *dayes be before the comming of Christ* (Matthew 24. 37). These dayes are as wicked, men are as couetous, as cruell, as malicious, as voluptuous, and yet as secure, as they then were; as full of sinne, and yet as dead in sinne as they were then. Therefore *Noah* looked for a flood 120. yeeres after: and who can tell whether our world shall last so long a time or no? At least wee may safely say (whatsoever the world do:h) there is no *man* liueth, but with in farre lesse time then 120. yeeres, is assured to be throwen to hell by a flood of Gods wrath at his death, vnlesse in the meane time hee repent: and yet alas where is hee that is moued with reuerence at consideration hereof? The wicked man may escape the water of a flood: but hee cannot scape the fire of hell, hee cannot escape death, hee cannot escape the last Iudgement. These are to come, yet they are sure: why then doe not men feare as *Noah* did? hee feared, 120. yeeres afore it came. We can indeede tremble a little at a present Iudgement: as, when fire breakes out, when waters ouerflowe, when the plague destroyeth, or when famine consumes: but to tremble at a Iudgement threatned, though it be as farre off, this is the worke of true faith. This was in *Noah*, & wrought in him a reuerence: and so would it in vs, if it were in vs. When men crie fire, fire; wee stirre, wee runne, wee tremble: but God crieth in his word, the fire of hell, the fire of his wrath; and wee care not, wee stirre not, wee leaue not our sinnes, wee are not moued with reuerence, as *Noah* was: therefore it is more then manifest, that holy faith is wanting in the world, which *Noah* had.

The second motiue, stirring vp this reuerence in him, was the consideration of Gods wonderfull mercie to him and his family, in sauing them. This mercy seemed so wonderfull to him, both for that hee knewe it was undeserued (knowing himselfe a sinnefull man, and therefore not able to merit Gods fauour, and being priuy to himselfe of his owne manifold imperfections) and also vnexpected,

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unexpected, for he neuer thought to haue been spared alone in an vniuersall destruction: therefore he wondred with reuerence at so great a mercy. Thus Gods mercies doe not onely winne a mans heart to *love* God, but euen to *fear* him with much reuerence: this *Dauid* proueth (Psalm 130.4) *There is mercy with thee, O Lord, that thou maist be feared: as though he had said; thy great mercies to thy children, O Lord, do make them conceiue a reuerent estimation of thee. This made Dauid cry out in a holy passion: How excellent are thy mercies, O Lord! Psal.*

And as Gods childre wonder at the excellencies of Gods mercies vnto them, so also at their owne basenesse and vnworthinesse. Thus doth holy *Dauid*, 2. Sam. 7. 18. (who as hee was a man of much faith, so was he full of excellent meditations, and reuerent speeches of God, which are the true effects of faith) when God had set him in his kingdome, hee saith, *Who am I, O Lord, and what is my house that thou hast brought me hither? And 1. Chron. 29. 14. But who am I, saith he, and what is my people, that wee should offer thus vnto the Lord? And doubtlesse euen so said Noahs blessed soule often vnto the Lord, and to it selfe, Who am I, O Lord, and what is my family, that we should be chosen out of so many thousands, and be saued when all the world perisheth?*

Let vs apply this to our Church and State. If any Nation haue cause to say thus, it is *England*. God hath deliuered vs out of the thraldome of spirituall *Egypt*, and led vs out: not by a *Moses*, but first by a *childe*, then by a *woman*, and giuen vs his Gospell, more fully, and freely, and quietly, then any kingdom so great in the world; and still deliuereth vs from the cursed plots of the *Pope*, and tyrannous inuasions of the *Spaniard*, who thought to haue marked vs in the foreheads with the brand of infamie, and to haue done to vs as they haue done to other nations whom they haue conquered: but God from heauen fought for vs, and overthrew them in their owne deuises: yea, the Lord put his booke in his nostrils, and his bridle in his lips, and caried him backe againe with
I 3
shame

shame and reproach. Wee are vnworthy of such a mercy, if our soules doe not often say vnto God: *O Lord what are we, and what is our people,* that thou shouldst be so wonderfull in thy mercies vnto vs?

And particularly this must teach euery Christian to be a carefull obseruer of the fauours & mercies that God vouchsafes to his soule or body, to him or his: and the consideration of them, must make him daily be *moued with reuerence,* and reuerent thoughts of Gods Maiestie; & still as the Lord is more and more mercifull vnto him, to beare still the more *fearre and reuerence* vnto him for the same.

The last *motiue* of this *Reuerence* in *Noah*, was, the consideration of Gods *power and wisdom*, both in the *Iudgement* vpon the world, and in the *mercy* vpon him: for first, in the *Iudgement* it was wonderfull, that God would chuse so weake an element as *water* to destroy & vanquish the huge *Giants* of those dayes: but therein appeared first Gods *power*, that by so weake meanes can cast downe his enemies: And againe, his *wisdom*; that as an vniuersall wickednesse had polluted the whole world, so a floud of *water* should wash the whole world. Secondly, the *mercy* was also wonderfull, that God should chuse to saue *Noah* by so strange a meanes as an *Arke*, which should swim on the waters. For *Noah* thought, if the Lord will saue me, he will either take me vp into heauen (as hee did *Henoch* a little before) or else make me build a house vpon the top of the highest mountaine. But, the Lord will saue him by no such meanes, but by an *Arke*: wherein appeared, first Gods *power* that would saue him by so weake a meanes, as might seeme rather to destroy him. For *Noah* must lye and swim in the midst of the waters, and yet be saued from the waters: and the *Arke* must saue him; which, in all reason, if the Tempests had cast it against the hard rockes and mountaines, or vpon the strong Castles and houses of the mightie *Giants*, would haue beene broken in pieces: and so it had, but that God himselfe was the Maister and Pilot in that voyage.

And

And secondly, Gods *wisdom* shone cleerly in this means; because God would haue him saued not in such sort, as the world might not see it (as it would haue beene, if hee had beene taken vp into heauen, or into the aire): but would haue him saued in an *Arke*; that so all the wicked men, as they were a dying in the water, or expecting death vpon the tops of the hills, might see him liue, and be saued, to their more torment, and to their greater shame, who would not beleue Gods word, as he did. For, as the wicked in *hell* are more tormented to see the godly in the ioyes of *heauen*: so doubtlesse were the wicked of *that age*, to see *Noah* saued before their eies. The view of this power & wisdom of God herein, made *Noah* giue great reuerence to Gods Maiestie.

And no lesse ought it to worke in the hearts of all true hearted English men, and faithfull Christians. For, did not the Lord restore & establish the Gospell to our nation, by a *child* and by a *woman*; and in her time when all other Princes were against her (cōtrary to the rules of policy)? and did not God in our late deliuerance, ouerthrow our enemies, not so much by the power of man, as by his owne hand? Did not he fight from heauen? Did not the *starres* and the *winds* in their courses fight against that *Sisera* of *Spaine*? Let vs therefore with blessed *Noah* stand amazed to see Gods mercies, & with reuerence & feare magnifie his great and glorious name.

And thus we haue the three motiues that moued in *Noah* this Reuerence of God: the consideration first of his great *Iudgement* on the sinfull world: 2. Of his great *mercy* in sauing him: 3. Of his admirable *power* and *wisdom*, shewed both in the *Iudgement* and the *mercy*.

Hitherto of the first effect:

It followeth;

Prepared the Arke.

The 2. effect of *Noahs faith*, wherby it is cōmended, is, that he vpon a cōmandement receiued frō God (as we heard before) doth make & build an *Ark*, wherein to saue himself & his family. Concerning this *Ark*, much might be spoken out of y^e book of *Gen*: but it is not to our purpose: which is no more

in this Chapter, but to shew the obedience and practice of faith, and therein the excellencie of it. Now the point here to be spoken of, is not the matter, nor the measure, nor the proportion, nor the fashion, nor the uses of the Arke; all which in the 6. Chapter of Genesis, are fully described: but the action and obedience of Noah in preparing it, as God bad him: whereof the holy Ghost (in Genesis 6. 22.) saith, *Noah did according to all that God had commaunded him, euen so did he.*

Now in this action of Noahs faith, diuers points of great moment are to be considered.

First, why did God bid Noah make an Arke, 120. yeeres before the floud, when hee might haue built it in three or foure yeeres?

The answer is, God did so for diuers causes: some respecting the *sinfull world*, as that they might haue longer time, and more warnings to repent; euery stroke of the Arke, during these 120. yeeres, being a loude Sermon of repentance vnto them. Againe, that they might be without excuse, if they amended not: and lastly, that their iniquities might be full, and their sinnes ripe for vengeance. But of all these, we will not speake, because they concerne not Noah, of whose faith we are onely to speake: let vs therefore touch only those causes which concerne Noah. And in regard of him, the Lord did thus, that he might try his faith and patience, and exercise other graces of holinesse in him. Thus God dealeth with his seruants alwayes: hee exerciseth them many and strange wayes in this world. He led the Israelites in the deserts of Arabia *fourty yeeres*; whereas a man may trauell from Rameses in Egypt to any part of Canaan in *fourty dayes*: and this God did to humble them, and try them, and to know what was in their heart (Deut. 8. 2.)

God promised Abraham a soone, in whom all the nations of the earth should be blessed (Gen. 12. 3): But he performed it not of 30. yeeres after (Gen. 21. 2). He gaue David the kingdom of Israel, and anointed him by Samuel, 1. Sam. 16. 13.

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But he attained it not of many yeeres after; & in the meane time, was persecuted and hunted by *Saul, as a flea in a mans bosome, or as a Partridge in the mountaines*, 1. Sam. 24. 15. and 26. 20. And thus God exercised him both in that and other his promises: as he saith, Psal. 40. 1. In waiting I waited on the Lord: and Psal. 119. 82, Mine eyes faile for waiting for thy promise: O when wilt thou comfort me? Thus God dealt with them, and thus in some measure hee deales with all his children, *to humble and to try them, and to know what is in their hearts*; for that, in these cases, men doe alwaies shew themselves, and their dispositions. When men enioy all things at their will and wish; who cannot make a faire profession? but where men are long deferred, and kept from that is promised and they expect, and are so long crossed in their expectations, then they appeare in their owne colours.

And as God dealt with them, so will he one way or other doe with vs: if wee be his seruants, hee will at some time of our life or other, lay some such affliction vpon vs, as may try vs, and our faith, and our patience, and our humility. For if we be hypocrites, and haue no true graces, but onely a shew; this will discover it: and if we haue true and sound faith, and patience; this will make them shine like orient pearles in their true and perfect beauty.

Secondly, as God bad *Noah build an Arke* so long time before any neede of it; so he did, without denying or gaine-saying. So saith the story (in Genesis): *He did according to all that God commaunded him*. And thus the holy Ghost saith here, He being warned of God, by faith prepared the Arke: Where we learne, That where true faith is, there followeth true obedience to euery commaundement of God: inasmuch as a godly beleeuing man no sooner heareth any duty to be commaunded of God, but hee thinks his soule and conscience is tied to obedience: and this is the nature of true faith. And it is as impossible to be otherwise, as it is for fire hauing fewell not to burne. Acts 15. 9. *Faith purifieth the heart*; namely,

namely, from carelesse disobedience to Gods word: for if from any corruption at all, then from it especially, because it is most contrary to the purenesse of true faith.

Commaundements 3. & 4.

This being so, sheweth vs, not any fault in our religion (as the Papists slander vs) but the want of our religion, and the want of true faith in the world; for there is almost no obedience to Gods commaundements. For first, Turkes & Iewes acknowledge not the Scriptures: and the Papists haue set aside Gods commaundements to set vp their owne. And few Protestants haue the feeling of the power of true religion, & nothing indeed but a bare profession; but it must be a feeling of the power of it, which produceth due obedience. And alas, wee see men obey not Gods commaundements. God saith, *Swear not by my name vainely, keepe my Sabbath.* Where is there a man of many that feareth to breake these? Alas, there are more mockers of such as would keepe them, then carefull and conscionable keepers of them. How truly said Christ, *When the sonne of man commeth, shall hee finde faith on the earth?* It is likely, therefore, these be the dayes, wherein we may wait for the coming of Christ; for the generall want of obedience, sheweth the generall want of faith.

But this *obedience* of Noah is better to be considered of: for it was very excellent & extraordinary; there being many hindrances that might haue stopped him in the course of his obedience, and haue perswaded him neuer to haue gone about the *making of the Arke.*

As first, the great quantity of the Ark, amounting to many thousands Cubits; a work of huge labour & great charge.

Againe, the length of his labour, to last 120. yeeres. It is a tedious thing, and troublesome to mans nature, to be euer in doing, and neuer to haue done.

Thirdly, the building of it was a matter of much mockery to the world: for, it signified; 1. the destroying of the whole world: 2. the sauing of him and his. These things were taunted at by the worldly wise men of that sinful age, and he was loudly laughed at by many a man, to thinke all the world should

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should perish; but much more, if all perished, to imagine that he and his should be deliuered.

Latly, the building of the Arke was a harsh thing to nature, and naturall reason, in many respects: for,

First, that all the world should be destroyed, seemed not possible to be, because it neuer had beene.

Secondly, it seemed not likely that Gods mercy should be so wholly swallowed vp of his iustice.

Thirdly, they must liue in the Arke, as in a close prison, without comfort of light or fresh aire, and amongst beasts of all sorts, and that for a long time, hee knew not how long. Now reason would tel him, he had better die with men, then liue with beasts; and better die a free man and at liberty, then liue a prisoner; and better die with company, then liue alone: And that if God had purposed to saue him, hee could haue vsed other meanes, and more easie, more direct, & more safe then this; that therefore his deliuerance was to be doubted of. And lastly, reason would say: I may make my selfe a gazing and mocking stocke to the world for 120. yeeres; and it may be then Gods purpose will be altered, & no flood will come: or if it come, & I go into the Arke, and it chance to breake against the mountaines, so that I perish with the rest, then am I woist of all, who perish notwithstanding all my labour; therefore I had better let it alone, and take my venture with the rest of the world.

These, doubtlesse, and many such naturall considerations came into his minde, and stood vp as so many impediments of his faith. But, behold the power of true faith, in the heart of a holy man: It ouergoeth all doubts, it breaketh through all difficulties, to obey the will & word of God. Yea, it gues a man wings, with which to flie ouer all carnall obiections. Thus we see it here in Noah, and after ward shall as cleerely see it in Abraham, and other holy men.

The vse of this doctrine discouereth the weaknesse of many mens faith: for if the doctrine of the Gospel go currāt with our natural affectiōs, or seem plausible to our natures, we do formally

mally obey it. But if it crosse our affections, or goe beyond our reason, or controll our naturall dispositions, then wee spurne against it, we call it into question, we are offended at it, and denie our obedience. Here wants the faith of *Noah*, which caried him beyond the compasse of nature, and reach of reason, and made him belecue and do that which neither nature could allowe, nor reason like of, & which would be displeasing to his naturall affections. Let vs therfore learne to practice true faith, by beleueing forthwith what God shal say vnto vs, without asking aduise, or hearing the obiections of flesh and blood. God threatned in times past the ouerthrow of the great *Monarchies* of the *Assyrians*, *Chaldeans*, *Persians*, *Grecians*, *Romanes*: reason did make doubts how it could be, but faith beleueed it, and it is done. God in later times threatned the fall of *Abbies*, and dispersing of *Monkes*, for their wickednesse. It seemed impossible to reason: yet faith in some beleueed it, and it came to passe.

God now threatneth the ruine of *Babylon*, and the full reuelation of *Antichrist*, and the ouerthrow of the new found Hierarchie of the *Iesuites*, which glitter so in worldly glorie, and in outward strength: this seemes hard to bring to passe; but let faith beleuee it, for it is Gods word, and shall be fulfilled in his season. God hath said, that our *bodies* shall rise againe, euen these bodies which are burned to ashes, or eaten of beasts, or fishes, or turned to dust in the earth. This is a wonder to nature, an amazement to reason: but faith will beleuee it, and shall finde it true, for God hath saide it.

God faith, Christ is in the Sacrament truly and really present to the soule of a Christian. Carnall senses denie this, and naturall reason knoweth not how, but aske with the *Caper-natts*, *How can he giue vs his flesh to eate*? But faith beleueeth it, and knoweth how; though to outward sense it cannot be expressed. And it was a holy and diuine speech vsed by holy *Martyrs*, who being asked how Christ could be eaten in the Sacrament, and not with the teeth, answered; *My faith knoweth*

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knoweth how. God saith, *wicked men* though they flourish neuer so, are *miserable*; and *good men* are *blessed* aboue all other. Reason and worldly experience say this is false: but *true faith* belieues it, and findes it true; for neuer did any childe of God desire to change his estate with the mightiest or wealthiest wicked man in the world. God saith, *He that will follow Christ, must denie himselfe*, and his owne desires, and follow Christ, in bitternes and affliction. Nature saith, *This is a hard lesson: who can beare it?* But faith beleeueth it, yeelds to it, and endeouours the practice of it, because God hath so commaunded. Such is the power and excellency of *true faith*.

Fourthly and lastly, out of this action and obedience of *Noah*, marke a speciall lesson. God had reuealed to him, that he would saue him and his family, and assured him hee should not perish. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would saue him, yet was perswaded he must vse the meanes, or else should not be saued. He might haue said to himselfe, God hath said, and bound himselfe by couenant, he will saue me; now if I make not the Arke, yet his word is his word, and he will stand to it. His will cannot be altered: though I be false he will be true; though I doe not that I should doe, yet he will do what belongs to him: therefore I will spare my labour and cost of *making the Arke*; especially seeing it is a matter of so much mockerie, and so ridiculous to reason. But *Noah* is of another minde: he will not seuer Gods word from his meanes, he dependeth on Gods word for his safety, but not on his bare word without the meanes.

Whence we learne, that though a man be certaine of his saluation, yet he is to vse the meanes of saluation: and that not onely, though he be certaine in the certainty of faith, but though hee could be assured, from God himselfe by immediate reuelation. For, if God should say to a man by his name, thou shalt be saued; It is no more, then here was said to *Noah* for his deliuerance. For to him said God; *I will destroy all flesh: but with thee I will make my couenant*; and thou shalt

shalt be deliuered: yet, for all that, *Noah* iudgeth, that if he vse not the meanes, if he make not an *Arke*, he is to looke for no deliuerance: this was *Noahs* diuinitie;

Contrary both to the diuinitie and practice of some in this age: who say, *If I shall be saued, I may liue as I list*: and though I liue as I list, yet if in the end I can say, *Lord haue mercie on me*, I am safe enough. But *Noah* would not trust his body on such conditions, though they be so presumptuous as to trust their *soules*. Let such men be assured, God in his decree hath tied the end and the meanes together. Let not therefore man separate what God hath ioyned together: he that doth, let him look for no more saluation if he vse not the meanes, then *Noah* would haue done for safety, if hee had made no *Arke*. And thus wee see the second effect of his faith. It followeth;

To the sauing of his household.

Now this second effect of preparing, is further enlarged by a particular enumeration of the Ends or purposes, why the *Arke* was made; namely, both of Gods commandment, and his obedience in making it.

1. By it he saued his household.
2. Hereby he condemned the world.

The first end which both God had in commaunding, and *Noah* in making the *Arke*, was the sauing of his household: that is, himself, & all that belonged to him; which were his wife, his three sonnes, and their wiues, *Gen. 7. 7.*

But first of all, it may seeme wonderfull, how this *Arke* should saue him and his household in this generall destruction. For it was a great and huge vessell resembling a *ship*: yet so farre vnlike, as it is rather called an *Arke*. It must float aboue the water, it must be laden with a heauie burthen; and yet without *Anchor* to stay her, without *mast* to poise her, without *stern* to guide and moue her, without *Maister* to gouerne her. For *Noah* was partly a husbandman, and partly a Preacher: and though he had much learning, yet the vse of sayling was not then found out: and therefore in all reason

this

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this Arke would be caried on hills and rockes, by the violence of the Tempests, and so slit in pieces. Yet, for all this, it *saved him*, even when heaven and earth seemed to runne together (so vehement was the raine) even then it *saved him and his*. How came this to passe? Euen because Gods providence and his hand was with it: *Hee was the Maister*, and the Steres-man. For as God himselfe *shut the doore of the Arke upon him*, when he was in, and made it fast after him, that no water might enter (which was impossible for *Noah* himselfe to haue done) Gen. 7. 16: So doublesse the same God that had vouchsafed to be his *Porter*, was also his *keeper and preseruer*, and the *Maister* of the Arke during that voyage. And from hence came it to passe, that the Arke *saved him*: which otherwise in reason it could neuer haue done.

Here we learne, first, the speciall and extraordinary presence, and providence of God ouer his children in great distresses and extremities. His providence is ouer all his works, for *he forgets nothing that he made*: but the speciall eye of his providence watcheth ouer his children; as a Maister of a family hath an eye ouer his meanest *servants*, yea ouer his *verie* cattelle but his care night and day is for his *children*. And as God ouerlooketh all his *children* alwayes: so principally his providence sheweth it selfe, when they are in the deepest dangers, or in the greatest want of naturall helps. When *Daniel was cast into the Lions denne*, God was there with him, and *shut their mouthes*, Daniel 6. 22. When the *three children were cast into the serie fornace*, God was with them, and tooke away the naturall force from the fire: Daniel 3. 27. When the *Israelites* were to passe through the sea, or else die (a hard shift) God was with them, & made the sea giue place to his children, and *stand like two walls on either side them*, Exodus 14. 22. When they were to wander through the wide wilderneffe, through so many dangers and discomforts as Deserts doe afford, *Christ was with them*, and waited vpon them with his continuall comfort and assistance,

Corinth.

Corinth. 10. 4. And so when Noah was to go into the Arke, and (being in:) must haue the *dore shut*, and closed vpon him; his case was pitifull. For, doe it himselfe he *could not*; it both being *so bigge*, that Elephants and Camels must enter in at it; and though he could haue pull'd it to; yet being within, hee could neuer haue sufficiently *closed* it from the water: Nor *would* any other of that wicked world doe it for him: they did not owe him so much loue or service, but rather mockt him, & laught at him: as *first*, for making the Arke, so *now* for entring in, when he knew not how to haue it closed. How should hee do? himselfe *could not*, others *would not*. God himselfe with his owne hand shut it for him. And after, when he was in, and was in danger to be thrown vpon the rockes, and to be split in pieces on the hills, and had no Anchor, no sterne, no Pylor, no Maister; God himselfe was with him; and was *all in all vnto him*. The eye of his loue, and the hand of his power was ouer him, and so the Arke *saued him and his household*. Such is the providence of God ouer his, when they are in the deepest distresses, & most destitute of all worldly comforts.

The vse of this doctrine ministreth comfort vnto Gods children; who as they are suse of *strange calamities* to fall vpon them; so are they sure also of a speciall care of God ouer them, euen in their *greatest extremities*. And this may Gods childrē (who serue him in *ŷ true obedience of faith*) euer assure themselues of, that the Lord doth neuer forget, nor forsake them in any of their troubles: but will be euer ready with his mercifull hand, to defend them from dangers, to provide for them in necessities, & to comfort them in distresses, when they know not in the world how to doe. *Elisha* had an armie of men sent against him, to take him: How should one man escape from a whole armie? His man cried, *Alas Maister how shall we doe?* Hee answered his man, and bad him, *Fear not, there were more for him then against him*; that is, more *Angels* (though they were vnseene) for him, then there were men in the Armie against him. And so when *no man* would

2. Kings. 6.
35. 16.

would shut the door for Noah, there were *Angels*; enow ready sent from God to doe it for him: and when all wicked men wished he might perish with the *Arke* he had made, & assured themselves he would perish, hauing no such helpees as *ships* require; then the holy *Angels*, or rather God himselfe, supplied all such wants vnto him: and so when themselves perished, they sawe him and his household saued by that *Arke*. And no lesse care hath God ouer his Church and children to this day. And though hee worketh not visible miracles for them, yet they feele and finde that he is oftentimes mighty, and wonderfull in preserving them, in providing for them, in assisting them, and in comforting them, when else without that prouidence of his, they knowe they had miscaried.

Againe, whereas God himselfe vouchsafeth in Noahs danger, to be the *Master* and *Pilot* of this *Arke*, that so it may saue him and his household; we learne the auntientie and dignitie of the trade of *Mariners*, *Saylers*, and *Maisters* of ships. The auntientie: For we see it is as old as *Noah*, as old as this second world, euen 4000. yeeres olde. The dignitie is great; for God himselfe was both the first *author*, and the first *practicer* of it. The *author* and first *deuiser*: For *Noah* made not this *Arke* of his owne head, but (as we heard before) he was warned of God to doe it. And hee was the first *practicer*; for God himselfe performed all those seruices vnto *Noah* in the *Arke*: else it had neuer saued him.

This being so, It is the more grieue to see that worthy calling so abused, and debased as it is; the most of them that practice it being profane, vngodly and dissolute men. Such men should remember, God made the first ship, and God was the first *Master*, and the first *Mariner*, the first *Pilot*, the first *gouernour* of a ship: and they should labour to be like him. This is one of those fewe callings, which may say, God himselfe was the first *deuiser* and *practicer* of it. All callings cannot say so: why then should they so farre forgette whom they succede? Indeepe vpon the

the seas and in distresses, they will make some profession of religion: but let them come a-shore; what *swearing*, what *whoring*, what *drunkenness* amongst them? But let them be afraid to be so profane, which hold the place, which once God himselfe held: or else let them know they are vnworthy of so good a calling.

And thus we see the reason, and the meanes how the Ark could *save him and his household*; namely, because God did governe it.

In the next place, obserue the *end and use* of the Arke. It was to *save this holy man and his household*. Learne here that Gods seruants in common calamities haue safety: For, God himselfe giueth them security, and prouideth deliuerance. Thus was it euer. When God proceedeth in iudgement against *Hierusalem*, for the sinnes thereof: hee *marketh the godly in their foreheads*; namely, such as mourne and cry for the abominations which are done against God, Ezech.

9. 4.

When *Sodome* must be destroyed, *righteous Lot* and his family, must be drawn out: nay, the *Angell can doe nothing till he be safe*, Genesis, 19. 16. 22. When the *destroying Angell* went ouer the land of Egypt, and destroyed the first borne in euery house of the Egyptians (the Israelites dwelling amongst them) hee *past over* all the Israelites, whose doores were sprinkled with the blood of the Paschall Lambe, Exodus, 12. 13: And euen so hee whose heart and soule is sprinkled with the blood of Iesus Christ the Lambe of God, no calamity can do him hurt: nay, when others are smitten he shall be deliuered.

The use of this doctrine is to *our Church and State*: Wee haue by Gods mercy long enjoyed Peace and the Gospell, and both vnder a gracious gouernment: and with these manie other blessings. Yet speake truth, and the sinnes of our times call for a *floud*, as in *Noahs* time: and sure a floud of tribulation must come one way or other. For this was alwaies the state of Gods Church; now peace, now persecution.

Peace

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Peace abused, causeth trouble, and calamities. Therefore as we haue so long had peace and ease; so assuredly looke for a flood: what it will be or when, knoweth no man; onely he who will send it, the *righteous and almighty God*. How then shall wee doe, when the flood of tribulation is ypon vs? There is no way but one. *Belieue in Christ Iesus; settle thy heart in true faith; repent of thy sinnes; get Gods favour and forgiveness: and then when the flood comes, Gods providence shall afford thee (one way or other) an Arke of safetie and deliuerance. Sprinkle thy soule now with Christs blood by faith and true repentance: and the destroying Angell of Gods wrath, shall passe over thee and thy household.*

Thirdly, obserue the largenesse of Gods bounty. Not onely *Noah* shall be saued, but with him *his household also*. Why the Lord did so, there be diuers reasons:

First, for the Propagation and multiplication of the world after the flood. If any obiekt, *Noah and his wife* might haue serued for that end: I answer, they were olde; for hee was 600. yeeres olde, when the flood came: and though hee liued 300. yeeres after the flood (*Genesis, 9. 28*); Yet reade wee not of any children that he had. If any further obiekt; The first world was begun, and multiplied by two alone, *Adam & Eue*, & no more: why then should there be so many for the beginning of the second world? I answer: God did so in the beginning, to shew that *all mankind came of one blood* (*Acts. 17. 26*); and that in regard of body or birth, there is no difference originally betwixt man and man: which also was obserued euen in the second beginning. For, though the world was multiplied by three brethren, *Shem, Cham, and Iapheth*: Yet those three were not strangers, but all sonnes to one man *Noah*: so that as at first by *Adam and Eue*; so after, from *Noah and his wife* came all men in the world. But in the beginning of the second world, there must needs be more lines then one: because now the blessed seede was promised, whose line and kindred must needs be kept

distinct from all other, vntill his incarnation. Again, there was more cause now why the world should be speedily replenished then at the beginning. For, first the earth had some glory and beauty left it after the *first curse*; so that it was still a most pleasant and delightfull habitation to *Adam and Eve*. But now by the *second curse* in the flood, all her beauty was gone, she and all her glory was ouerrunne, spoyled, and defaced; so that it had beene a miserable habitation for *Noah* and his wife, if they had beene without company. Secondly, the earth being much defaced, and the vertue of it almost quite perished by the flood, had now more neede to be recovered, by the hands and helpe of many mens labours. And to this purpose, the Scripture saith, Gen. 9. 19. & 10. 32. that the earth was diuided amongst the three sonnes of *Noah*. And they liued not all together, but ouerspread the earth. And least the beasts, which then were many, should ouergrowe the world, therefore God would haue the earth speedily replenished, & to that end *Noah* & his wife: had neuer a seruant in y^e Ark, but only such as should haue children; their 3. sonnes and their wiues. And thus the multiplication of mankind is the first cause, why God saued *Noahs* children.

The second cause: It is likely that as himselfe was a righteous man, so they of his family were more orderly and religious, then others of that wicked Age; for, good men make conscience of teaching their families: as, *Abraham*, Gen. 18. 18. And seeing *Noah* is commended for a iust & good man, doubtlesse, he did carefully instruct his household: & therefore it is to be supposed, that all, or the most of them, were holy and righteous persons, feareing God.

Thirdly, though all of them were not righteous, yet they were all of the family of righteous *Noah*: and therefore for his sake they were saued; all being his children, or his childrens wiues. For, the righteous mā procureth blessings not on himselfe alone, but on all that belong vnto him, dwel with him, or are in his company. As *Abrahams* request had there bin but 10. righteous men in *Sodome*; all had beene spared for their sakes, Gen.

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(Gen. 18. 32). When *Ioseph* dwelt in *Egypt*, all *Putiphars* house, and all in it (though hee were a heathen man) were blessed for *Iosephs* sake: (Gen. 39. 5). When *Lot* was deliuered out of *Sodom*s destruction, the *Angels* asked him; *Hast thou any sonnes in law?* that they might haue beene saued for his sake (Gen. 19. 12). When *Paul* and 276. soules with him suffred shipwracke, and were all in present danger of drowning, God saued *Paul*, and for his sake all the rest. God gaue him the lues of all that were with him in the ship, *Acts* 27. 24. And so here *Noahs* children, and their wiues, are spared for *Noahs* sake.

Let this encourage all men to serue God in truth and vp-rightnesse; seeing thereby they shall not make themselves alone blessed, but bring downe Gods blessing euen on their houses, children, and posterities: yea, the very places where, and the people with whom they dwell, shall fare the better for them. And thus we see the causes & reasons, why not *Noah* alone, but euen his household were also saued.

In the fourth place, let vs obserue how the holy Ghost saith, that *Noah* built the *Arke*; not for the sauing of himselfe, but of his household: and it is so said for two causes:

First, to shew that *Noah*, though he were the head & gouernour, yet was one of the household; for, in the word household himselfe is comprehended Masters and Fathers, though they be gouernours; yet must thinke themselves members of the household. so will they haue more care thereof, when they esteeme themselves members of the body, and parts of the whole.

Secondly, to teach vs what care *Noah* had for his family, euen so great, as hee prepared the *Arke* to save them withall. Here is an example of a worthy Maister of a household; and yet all this was but for a temporall deliuerance. Now, if hee was so carefull for their bodily safety; how much more was he to saue them from hell and damnation, which he knew to be an eternall destruction of both soule and body. Therefore doubtlesse as he was a diligent Preacher of righteousnesse

to that full world: so principally a diligent *Pastor* and *Brother*, and *Catechiser* of his owne family; that so he might make them Gods seruants, and deliuer them from the eternall fire of hell.

Noahs example is to be a patterne to all *Parents* and *Fathers* of families to teach them care not onely for the bodies, & bodily welfare of their families, but especially for their *soules* and spirituall welfare. And if they be bound by all bonds of nature and religion, to provide for the bodies of their children; let reason iudge, how much more straightly they are tied to looke to their *soules*. But *S. Paul* saith, *He that providech, not temporall things necessary for his family, is worse then an Infidel*; 1. *Timo.* 5. 8. Then what is he who providech nothing for their *soules*? Surely, his case is extremely fearefull. Therefore when thou hast provided meat, apparell, a calling, and marriage, house & living for thy child: think not thou hast done, and so maist turne them off. The world may take them thus: But God will not take them so at thy hands. No, the greater duty remaines behind; thou must provide for their *soules*; that they may know God, & feare his name. Thou must with *Abrahams* (*Gen.* 18. 19.) Teach thy family, that they may walke in the wayes of God: *I know Abrahams*, saith God, that he will do it. And surely God will know all such as do so. By doing thus, men shal make their houses Churches of God, as here *Noah* was: & it would be far better work our Church & State, if men did so. *Maisters* in the Church, & *Iustices* in the Country should haue much lesse to do, if *Maisters* of families would do their duties.

But to goe further: let vs see more particularly what this household was, that was thus saved by the Ark.

First, it was a family of *free men* & *free women*; not men or women in bondage both, and consisting of many *men* & *women*. Thus God would haue one sexe to love another; and one to think themselves beholden to the other: the beginning of the first world was by one man & one woman; Of the second, by many men, with many women, but all were equal.

And here also God would teach men not to contemne the
other: though the weaker sexe: for God saued as many of
them from the vniuersall floud, as he did men.

Secondly, how many were they in all? but eight persons.
Of the whole world no more were saued. A miserable spe-
cacle. See what sinne can doe. It can bring many Millions
to eight persons in a short time. See what it is to offend God.
Let vs not then glory in our multitude: but glory in this,
that we know and serue God: for otherwise if our sinnes cry
out to him against vs, he can easily make vs fewe now.

Thirdly, what were these eight persons? no one seruant a-
mongst them all: there were none but Noah and his wife,
his three sonnes, and their wives. It is meruailous, that here
were none of Noahs seruants. Some thinke he had none, and
that the simplicity of those dayes required no attendance,
but that each one was seruant to him selfe. And they seeme to
gather out of Genesys, where God biddeth Noah Enter
thou and all thine house into the Arke. And when they entred,
they are recounted in the seventh versy to be none but
himselfe, his wife, and his children. Therefore say they, In No-
ahs house, there were no seruants. But why might not No-
ah haue seruants, as well as Abraham and Lot had? doubt-
lesse he had. But behold a wonderfull matter: Noahs owne
seruants would not beleue his preaching, but chose rather
to liue loosely with the world: & perishe with it, then to liue
godly with their Master, and be saued with him. This was
and will be true in all Ages, that in a wicked age or in a wicked
towne, a Master that not be able to gouerne his owne
seruants, but the streames of common wickednesse; and ill
examples of other men doth draw them from the obedi-
ence of their Masters. They can readily assege for them-
selues, we will not be ruled more hardly then other men be,
we will not be tied to our houses, & bound to do many cer-
cises, we will do as others do. Thus would Noahs seruants
do, and perishe with the world. So hard a thing is it for a
good man to haue good seruants in such times or places
where wickednes reigneth.

And thus wee haue seene in some sort, How the *Arke* *sa*
ued *Noah* *and* *his* *household*; and what this *household* of his
 was.

Now besides this end and use of the *Arke*, we are further
 to know; that whereas this *saui*ng of them was but a *corp*-
orall *deli*uerance from a temporall death, this *Arke* hath also
 a *spirituall* use; which we may not omit for as many of *No*ahs
family as were *true* *bele*euers; it was a meanes to saue
 them another way; euen to saue their *soules*; for it taught
 them many things.

First, it was an assurance of Gods *loue* vnto their *soules*:
 for if hee was so carefull to saue their *bodies* from the *flood*,
 they thereby assured themselves, hee would be as good vnto
 their *soules*; which they knew to be farre more pretious
 and excellent.

Secondly, it shewed them how to be saued. For; as they
 saw no safety, nothing but present death out of the *Arke*:
 So it taught them, that out of Gods *Church*, and out of Gods
 fauour, no saluation could be expected; and so it taught
 them to labour to be in Gods fauour and members of his
 true *Church*.

Thirdly, they saw they were saued from the *flood*, by
faith and *obedience*. For first, *Noah* beleued Gods word, that
 the *flood* should come; then he obeyed Gods commaundement,
 and made the *Arke*; as hee was commaunded: And
 thus he and his, by beleeuing & obeying, were saued through
 the *Arke*: and without these, the *Arke* could not haue saued
 them. This taught them more particularly how to be sa-
 ued; namely, by beleeuing God, and obeying God, and else no
 saluation. For, when they saw their bodies could not be sa-
 ued without them; It assured them, much lesse could their
soules be saued without faith and obedience.

Lastly, this *deli*uerance by the *Arke* was a p^{ro}u^{er}se vnto them
 from God, assuring them of *saluation*, if they beleued in
 the *Messias*. For, seeing God so fully performed his pro-
 mise vnto them for their bodily *deli*uerance vpon their be-
 leuings

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leeking: they thereby might assure themselves, he would performe his promise of saluation vnto them, vpon their *faith and true obedience*. Moreover, it strengthened their faith. For, when euer after any promise of God was made vnto them, or any word of God came vnto them, they then remembered Gods mercy and faithfulness vnto them in their *deliuerance by the Arke*: and therefore beleeued.

Vnto these and many other *spirituall vses*, did the Arke serue vnto Noah, and to his household, as many of them as were *beleeuers*.

But what is this to vs? Indeece, the Arke serued them for a *temporall deliuerance*, it saued their liues; therefore they also had reason to make *spirituall vse* of it: But it saued not vs, it serued vs to no vse corporall; therefore how can wee make any *spirituall vse* of it.

I answered; though wee had no *corporall vse* of the Arke, yet there ariseth an excellent *spirituall vse* out of the consideration of it.

The Arke of Noah and our *baptisme*, are figures correspondent one to the other: that, that Noahs Arke was to them; Baptisme is to vs. Thus teacheth S. Peter, 1. 3. 20. 21. *To the Arke of Noah the figure which now saueth vs, euen Baptisme agreeth*. The same that S. Paul here ascribeth to the Arke, S. Peter ascribeth to Baptisme. The Arke saued them, Baptisme saueth vs. Now the resemblance betwixt these two figures, hath two branches.

First, as it was necessary for them that should be saued in the flood, to be in the Arke; and out of the Arke no possibility to escape: So is it for them that will haue their soules saued, to be in Christ, and of his Church; they must be *mysticall members of Christ*, and *visible members of his Church*: and out of Christ and his Church, no possibility of saluation. That this is true (for Christ) S. Peter proueth apparantly, Acts 4. 12. *Among men there is no name giuen vnder heauen, whereby to be saued, but the name of Iesus Christ: neither is there saluation in any other.*

And

And that this is true, for the Church, he proueth; Acts, 2. 47. *The Lord added to the Church daily such as should be saved:* See how such as are to be saved must ioyne themselves to the Church, when they see where it is: and all this is signified & taught in Baptisme. For the outward vse of Baptisme makes vs members of the visible Church, & the inward & powerfull vse of Baptisme makes vs members of Christ himselfe.

The vse and consideration hereof, should make vs all more carefull to be true members of Christ, & of his Church, by making not onely a bare profession of religion; but by seeking to be incorporate into Christ by faith and true repentance; for this must saue vs, when nothing els can. As they that were out of the Arke, no gold nor silver could buy out their safety, no lands nor liuings, no houses nor buildings, no hills nor mountaines, nothing in the world, nor the whole world it selfe could saue them; but being out of the Arke they perished: So if a man be out of Christ, & out of his Church, no gold nor silver, no honour nor glory, no wit nor policy, no estimation nor authoritie, no friend nor fauour, no wisdom nor learning, no hills of happiness, nor mountaines of gold can saue his soule; but hee must perish in the flood of Gods eternall wrath. For as it proued folly in them that trusted to their high houses, or catcht hold on the hills, if they were out of the Arke; so will it proue much greater folly to them that shall trust to any means of saluation, if they be out of Christ. And contrariwise, as they that were in the Arke were sure to bee saued, doe the waters, windes and weathers, stormes and tempests all they could; so that still, the more the waters rose, the Arke rose also; and was euer higher than they; and the higher it was carried by the violence of the waters, the safer it was from the danger of hills and rockes: and so in the midst of danger they were out of danger, and were saued in the midst of the waters: So, he that is once truly in Christ, is sure of saluation, nothing can hinder it; floods of calamities may assaule him and humble him, but they hurt not his saluation; bee is in the Arke, he is in Christ; nay the gates of hell shall not overthrow him: but

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but through all the waues of the diuels malice, & through all tempests of temptations, the blessed *Arke* of Christs loue and merits shall carrie him vp, and at last conuay him to saluation: this is the blessed assurance of all them that are truly baptized into *Christ*. But as for such, as out of their prophaneesse, either care not to be in *Christ*, or contemne *Baptism*; let the assure themselves, they be out of the *Arke*, & they perish certainly. This is the 1. part of the resemblance.

The second is this: *Noahs* body going into the *Arke*, hee seemed therein a dead man, going into a grave or a tombe to be buried; for he was buried in the *Arke*, & the *Arke* in the waters; & he deprived of the fresh aire & glad some light: yet by Gods appointment, it was the means to saue *Noah*, which in all reason seemed to be his graue; & if *Noah* will be saued he must goe into this graue. So they that will escape hell and damnation by *Christ*, the true *Arke* of holinesse, must be buried and mortified in their flesh, and fleshy lusts; and there is no way to come to life everlasting but this. For thy soule cannot liue, whilst thy sinnes, the olde man, that is, thy corruptions doe liue; but they must die, & be buried, and then thy soule liueth: and whilst they liue, thy soule is dead, and farre from the life of grace, which is in *Christ Iesus*. All this is affirmed at large, in *Romanes* 6. 3. 4. Where we may see apparantly that we must by baptisme die with *Christ* & be buried with him, else we cannot be saued by him: our corruptions, our sinnes, which are the olde man, must die and be buried; that the new man, that is, the grace and holines of *Christ*, may liue in vs, and our soules by it: & he that thus dieth not, neuer liues; & he that thus is not buried, neuer riseth to true life. Thus, mortification of sin is the way to heauen, and death, the way of life eternal: & he that is not thus mortified in his corruption; let him neuer look to be quickned to grace or glory, but rather abhor to be so. If this be so, we may then see, what a miserable world we now liue in, whilst mortification of sin is a thing unknown; nor a way of many that can tell what it is, may, grace is dead,

dead, and holinesse is mortified, and I feare buried also: but the *old man* raignes. Corruption liues, and sinne flourisheth. Mortifying of *Christ* by our sinnes is common: but mortifying of *sinne* is seldome seene. For, *Christ* is betrayed, crucified, and killed in a sort by the sinnes of men. What a fearefull change is this? *Christ* should *liue* in vs, and we endeavour to *crucifie* him againe: sinne should be *crucified*, but it *liueth* in vs. But if wee will haue *Christ* to *saue* vs, then must wee *mortifie* the body of our sinne. For, *he that will liue when he is dead, must die while he is aliue*. And he that will be saued by his *baptisme*, must looke that *baptisme* worke this effect in him, To make him *die*, and be *buried* with *Christ*, that afterwards hee may *rise* and *raigne* with *Christ*. And then shall *Baptisme* saue vs, as the *Arke* saued faithfull *Noah*, and his household. And thus much for the first end & vse of the *Arke*: the second followed.

By the which he condemned the world.

Here is the second end, why *Noah* prepared the *Arke*; To the condemnation of the world that then was. For, by it (not by his faith, as some would reade it) he condemned that wicked generation, both to a temporall destruction of their bodies, and to an eternall Iudgement in hell.

In the words, there are two points to be considered,

1. Who are condemned? *The world*.

2. Whereby? *By Noahs Arke*.

For the first, it may be asked, what is meant by the world? *3. Peter* answereth (2. Ep. 2. 5) *The world of the vngodly*; that is, that generation of sinfull men, who liued in the dayes of *Noah*, whom also in the 1. Epistle, 3. 20. hee calleth *disobedient*: and their more particular sinnes are disclosed and recorded by *Moses*, Gen. 6. 4. 5. to be, monstrous abuse of holy marriage, vnnaturall lusts, cruelties, and oppressions: an vttet neglect of Gods seruice, and Sabbath; and an extreame prophaneesse, and dissolutenesse in euery kinde. And this corruption was not priuate, or personall; but vniuersall, through all estates, sexes, and ages. This world of the vngodly,

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godly, this whole race of wicked and disobedient men were condemned, But how was that world condemned by *Noah*? Thus: God vouchsafed them 120. yeeres to repent in, and appointed *Noah* to preach vnto them, during that time, to call them to repentance. But they beleueed not God, nor *Noah*, but continued in their disobedience, and grow in their ungodlinesse: therefore, when that time was expired, God performed his word spoken by *Noah*, brought the flood vpon them, destroyed them all, and condemned in hell as many of them as died in impenitencie and vnbeliefe. And thus that wicked world was condemned, according as *Noah* in his Ministerie had foretold them.

Here we may learne;

First, what the world of this age is to looke for, vnlesse there be repentance. For, to speake but of our selues in this Nation; Haue not we had the *Gospell* 30. yeeres and more? and with it peace, and much prosperity? Haue not we had a goodly time giuen vs to repent? What is our duty, but with reuerence to see and acknowledge this goodnessse of God, to take hold of this merciful opportunity, this time of grace, and this day of saluation? If wee doe not, and make no account of the *Gospell*, what can we looke for, but to be condemned, as that world was? Looke at the meanes and opportunities, which these dayes afford; and they be as golden dayes, as euer were since *Christs*, or as euer can be expected, till his comming againe. But looke at the profanenesse, and carnality, and security of this age (euen ouer all *Christendome*) and this is the *Iron age*, these be the euill dayes; and so euill, as nothing can be expected, but a riuier of brimstone, and a flood of fire to purge it.

The dayes of the comming of the sonne of Man (which I take to be these dayes) shall be like (saith *Christ*, *Math.* 24. 37). vnto the dayes of *Noah*: And surely in security, and profanenesse, they are like; and therefore in all reason they must be like in punishment. Wee must therefore take warning by them, and shake off this security, which possesseth all.

all mens hearts, and waite for the Lord in watching and prayer, and thinke euery day may be the *last day* of this world; at least, the last day of *four times*: and let vs prepare for it, and liue in the expectation of it. Otherwise, if our sinfulness growe on a little further; nothing can we looke for, but to be condemned in an vniuersall iudgement, as that world was. Let vs therefore beake our selues to a more serious seruing of God: that the Lord when he commeth, may finde vs so doing.

Secondly, in that the whole world that then was, was thus destroyed and condemned, and (as wee heard afore) onely *Noah and his household* saved; wee learne that it is not good, nor safe to follow the multitude. *Noah* was here a man alone, he held and beleueed against *all the world*, and yet his iudgement, and his beliefe was true, and all the worlds false; and (accordingly) *he* saved, *when they were all condemned*.

It is meruaile therefore the Church of *Rome* should so much stand vpon *numbers and multitude*, for the gracing of of their religion: For, it euer was, and euer will be a weake argument. If multitudes might euer haue beene alledged; then vnto *Noah* especially, to whom it might haue beene said, Who art thou that pretendest to be wiser then all men? and to know more then all the world? Thou that hast a faith by thy selfe, and hast no man to beare thee company; thinke not that all *Adams* posterity, all the children of holy *He-nock*, and *Methusalem* are all deceiued, but thy selfe alone? Would not these and such like obiections, haue discouraged any man? Yet behold the force of faith. *Noah* had Gods word for it, and therefore beleueeth against all the world, and is commended to all ages for this faith. It is therefore but a vaine flourish of the *Papists*, to presse vs so much with their *multitudes*, and *uniuersality*, and *consent*, and *unity*, and *succession*, & *continuance*. For, all this is worth nothing, as long as they first proue not, that that doctrine or opinion which these multitudes hold, hath his ground from Gods word:

till

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till then, all the other is vanity. For, it is better with *Noah*, to haue Gods plaine word of his side, then to belecue otherwise with *all the world*; which was here deceiued & condemned, when *Noah* alone beleueed Gods word, and was saued.

And thus we see who were condemned: the world. To end this point, one *question* may not vnprofitably be here moued:

Whether was all the world, that is, *all the men in that world* condemned or no? The words seeme to imply that all but *Noah* were: and yet it may seeme strange, that of so many Millions none should repent but he: and if they repented, why were they not saued? I answer, The world of that wicked age was condemned two wayes:

First, with a corporall destruction, and so they were all condemned without exception. No high houses, no hilles, no deuises of man could saue them. For, the waters rose 15. cubits above the tops of the highest mountaines under heauen, Gen. 7. 20. And so though all then, diuers of them liued by flying to the hilles: yet that being their last refuge, and being thus taken from them, then all flesh perished that moued vpon the earth, and euery man, and euery thing that drew the breath of life. For, so saith the Story, Genesis 7. 21. 22. And it is but vaine to imagine, that any of them could be saued vpon that *Arke*: for, first it was so made with a ridge in the top (as is most probably thought) that no man could stand vpon it, much lesse make any stay, in that violent tossing by tempests. Againe, if they could, yet could they not haue liued so long for want of foode; the waters being (almost) a yeere vpon the earth. And thus it is most certaine, they all without exception, were destroyed with bodily destruction.

But secondly, they were condemned to an eternall destruction in hell: and therefore *St. Peter*, 1. 3. 18. saith, *Their spirits are now in prison, whayere disobedient in the dayes of Noah*. Now all the *question* is, whether were they all condemned, or no. I answer: For, ought that we certainly knowe out of the scripture, they were all condemned. Yet in the iudge-

iudgement of charity, wee are not so to thinke: and the rather, because there are many probable coniectures, that some of them repented. For, howsoever many of them beleued not *Noah*, iudging that he spake of his owne head: yet it is more then likely, that when they saw it begin to raine extraordinarily, at least when they saw themselves driuen to the tops of the hilles, and there looked houely for death; that then diuers of the posterity of *Enoch*, and *Methusalem*, and *Lamech*, were aframed of their former vnbeliefe, and then turned to God in faith and in repentance. And doubtlesse, that is the onely or the principall cause, why God brought the flood in *fourty dayes*, which he could haue done in foure houres; that so men might haue time to repent. *Genesis 7.*

But it will be saide: If any repented, why then were they not saued? I answer; because they repented not in time, when they were called, by *Noahs* preaching. Repentance is neuer too late, to saue the soule from hell: but it may be too late to saue the body from a temporal iudgement. And this, I take it is, that that wee may safely hold: for it seemes too hard to condemne all the posterity of *Methusalem*, *Enoch*, *Lamech*, and other holy Patriarks (who, as the Text saith, begat sonnes and daughters) and to thinke, that none of them repented, when they saw the flood come indeede, as *Noah* had said. It cannot be, but they heard their Fathers preach: and why might not that preaching worke vpon their hearts, when the Iudgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor saluation; but hath left it so doubtfull?

I answer; for the very same, for which he would not record *Adams* nor *Salomons*. All for this cause, that he might teach all men to the worlds end, what a fearefull thing it is to disobay his commandement, as *Adam* did; or to defer repentance when they are called by Gods word, as these men did. Therefore to feare vs from the like, though afterwards they repented; it pleased God not to record it, but to leaue

gaue of Noah in Genesis, 6. 9. *Noah was a iust and upright man, and walked with God.* Now that which is spoken there more generally, is here particularly opened and vnfolded; he was iust or righteous: how? hee was righteous by the righteousness of faith: so that these words are a commentarie vnto the ocher.

But because that, that is here affirmed of *Noah*, is a most glorious thing; his faith made him an heire (that is, made him that was heire of all the earth; a better heire) therefore these words are to be well waighed. For their full opening, three points are to be considered:

1. What is the *righteousnesse* here spoken of.

2. Why it is called the *righteousnesse* of faith, or by faith.

3. How *Noah* was made Heire of it by his faith.

For the first, That *righteousnesse* by which *Noah* and all holy men, are to stand righteous before God, is not a *righteousnesse* of any nature but such a one as is appointed of God for that purpose. That wee may knowe it the more distinctly, wee must examine the severall kindes thereof.

Righteousnesse is of two sorts: *Created* and *Uncreated*.

Uncreated; is that which is in God, and hath no beginning nor ending, no meanes, nor measure. Of this speaketh the Prophet, Psalm: 119. 37. *Righteous art thou, O Lord.* This cannot make any man righteous; for two reasons.

First, for the Godhead and it are all one, It is in God essentially. A man is one thing, and his righteousness is another. But God and his *righteousnesse* are all one: And therefore it is as impossible for any man to haue this *righteousnesse*, as it is to be God.

Secondly, it is infinite, and mans soule a finite creature, and therefore not capable of any thing that is infinite; and consequently, not of the vnmeasurable righteousness which

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is in the godhead. Therefore this we must leaue vnto God, as proper to the Deitie.

Created righteousness, is that, which God frameth in the reasonable creature, *Men and Angels*. Of *Angels* we are not to speake, though theirs and mans differ not much in nature at their creations.

Created righteousness of man, is of 2. sorts, { *Legall,* or *Euangelicall.*

Legall righteousness is that which the *Morall law* prescribeth.

Euangelicall, that which the *Gospell* hath reuealed.

Of *legall righteousness*, I finde there are three sorts spoken of;

1. One that is a *perfect*

2. One that is a *cinill* *righteousnesse*.

3. One that is an *inward*

Perfect righteousness Legall, is the perfect fulfilling of the law in a mans owne selfe. And by this shall no man liuing be iustified before God; for, no man, since the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then shall he be righteous by it; but none did, nor euer can; therefore, no man shall stand righteous by perfect legall righteousness in himselfe. Some will object: But a regenerate man may: for he is restored by grace; therefore though by *Adams* fall a man is disabled, yet by *regeneration* hee is enabled to fulfill the law perfectly.

I answer; It were so, if they were perfectly sanctified in their regeneration; but they are sanctified but in part, and it is not perfect vntill death. Obiect. r. *Thess. 5: 23. We are sanctified throughout, spirit, soule, and body.* If all those, what then remaines vn-sanctified? therefore our sanctification is perfect. I answer: It is perfect in parts, but not in measure nor degree. As a *childe* is a *perfect man* in all the parts of a man, but not in the quantitie of anie part: So a *childe of God* is perfectly sanctified in all parts; but not

in the measure of any part, vnwith flesh, and mortality, and corruption haue an end.

Secondly, some may object: The virgin *Mary* sinned not: *say* some *say* teacheth indeede the Church of *Rome*, that she neuer sinned, in her life was free from sinne *acti- all*, and her conception from sinne *originall*. But so taught neither the Scripture nor Gods Church: but, contrariwise, it is more then manifest, shee was a sinner. For first, she confessed her soule reioiced in God her Saviour: but if she were no sinner, she stood in neede of no Saviour. Again, she died: but if she had not sinned, she should in Iustice not haue died, *For death entered by sinne*: and where no sinne is, there death is not due. Thus no man can be righteous by the perfect righteousness of the law, in himselfe.

Secondly, there is a *ciuill* righteousness: and that is, when a man in his outward actions, is conformable to the law, especially to the Commandements of the second Table. For example; hee is free from the outward actions of murder, adultery, or theeuery, and such like: or he can re- fraine his anger, and overcome his passions, that they shall not break out into open violence to the view of the world: and for the first Table; he comes to the Church; & professeth religion. All this is a *ciuill* righteousness, and by this can no man be iustified, nor made righteous. For first, it is not a perfect; but a most imperfect righteousness; and therefore cannot iustifie. It is so imperfect, that it is as good as none at all in Gods sight: for it is but an outward, and constrained, and dissimuled obedience, and wants the inward and true obedience of the heart and soule, as *the* *righteousness* of the heart.

Secondly, it cannot make a man righteous: for wicked men haue it, which are vnrighteous, and cannot be saved. *Haman* hated *Mordecai* in his heart: yes, his heart boyled in malice against him: yet the Story saith; *That he neuertheless refrained himselfe till he came home*, Ester 3. 10. And therefore Christ saith; that except our righteousness exceede the righteousness of the *Scribes* and *Pharisees*, we cannot enter

leau it doubtfull.

This question being thus discussed, yeelds vs two strong motives to repentance.

First, for if we repent not betime, our state then is fearefull and doubtfull, though not desperate; as wee see here the saluation euen of *Methushelabs* children is doubtfull: for they repented not when they were called, but deferred it, till the iudgement came. So, if we deferre our repentance till our death, there is great question of our saluation: but let vs repent, when wee are called by Gods word: and then it is out of question, then there is no doubt of our saluation.

Secondly, if we repent betime, we shall escape the temporall Iudgement which God sends vpon the world for sinne. If not, but deferre repentance till the Iudgement come, we may then by it saue our soules, but our bodies shall perish in the vniuersall Iudgement. If the children of *Henoch* and *Methushelab*, which were neere a-kinne vnto *Noah*, had repented at *Noahs* preaching, they had beene saued with *Noah*: they did not. But when the flood came indeede, then doubtlesse they beleueued with *Noah*, and wished themselves in the Arke with him: but it was too late, they saued their soules, but were drowned with the rest. So assuredly, when God threatneth any Iudgement on our Church or Nation, they that beleue and repent betime, shall escape it: But they that will liue in wantonnesse with the world, and not repent, till God begin to strike: If then they doe, when the flood is come (though saluation cannot be denied to repentance whensoever) yet let them assure themselves, they shall beare their part with the world in the punishment, as they did partake with them in their sinnes. Let then these two considerations moue vs all to turne to God by timely repentance: then shall we be sure to escape both the eternall and temporall Iudgements; and not be condemned, as here this world of the vngodly was.

And thus we see who were condemned.

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The world

The second point is, whereby were they condemned? the Text saith onely, *by which hee condemned*, &c. Whereupon some would vnderstand *faith*; and reade it thus; *by which faith hee condemned the world*. Which though it be true (for the *faith* of holy men condemnes the vnbeleeuing and misbeleeuing world) yet is it not proper in this place, where the Arke is described by the vses of it: which are two, whereof this is one; And (besides, that the Greeke construction doth well beare it) the Iudgement of almost all Interpreters referres it to the Arke. And further in all reason; that that *saued him and his household, condemned the world also*: but the Arke is said to haue *saued them*: therefore, *by it hee condemned the world*. Neither is this any derogation but a commendation of faith: for by faith he made that Arke, which Arke condemned the world. Now, by the Arke Noah condemned the world two wayes:

1. By his obedience in building it.

2. By his preaching in building it.

For the first, God bad Noah build an Arke so great, and to such an vse, as in all reason no man would haue done it. Yet Noah by the power of his *faith* beleeued Gods word, and obeyed, and therefore *builded the Arke*. This faith and this obedience of Noah to this Commandement of God; condemned the vnbeleeuing and disobedient world, and made them without excuse. So saith Christ: The *Ninivites*, who beleued at the preaching of *Ionas*, shall rise in Iudgement against the *Iewes*, and condemne them, because they repented not at *Christis* preaching. And the *Queene of Saba*, who came so farre to heare *Salomon*, shall condemne them, who then would not heare Christ, Math. 12. 42. 43.

Euen so, *Noahs* obedience shall condemne them. For, Noah being told of a *miraculous* thing, and beleeuing it, and being commaunded so *unreasonable* a thing, as the making of the Arke, and obeying, shall condemne that wicked world, who would not beleue Gods ordinarie promises;

not

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nor obey his ordinarie and most holy commandements. And as the *Saints* are said to *condemne the world*, 1. Corinth. 6. 2. by being *witnesses* against them, and *approvers* of Gods iust sentence: So *Noahs* fact and faith condemned that world. And thus we see it is apparant, that the obedience, and godly examples of good men, doe *condemne the ungodly*.

The vse whereof, is to encourage vs all to imbrace Christian religion, and not be daunted by the scornes, or other euill behaviours of profane men, which cannot abide the Gospell. For, he that walketh in the way of holinesse, and keepeth good conscience *in the midst of a wicked generation*; if his godlinesse doe not *ouercome their euill*, and conuert them, it shall more demonstrate their wickednesse, and *condemne them*. Our Church is full of mockers, and they discourage many from Christ & religion: but let them know, this will be the end of it, their obedience whom they contemne and laugh at, will be their *condemnation*. And thus *Noah* by his obedience in building the Ark, *condemned the world*.

Secondly, so did he also by his *preaching*, as he builded it. For, the building of the Arke, was a part of his propheticall ministerie.

The Prophets preached two wayes, { in word, & in action.

For, beside their *Verball* preaching, and deliuering of Gods word, they preached in their *liues and actions*; especially in such actions as were extraordinarie. And such was *Noahs* building of the Arke: it was an *actuall preaching*; yea, every *stroke* vpon the Arke, was a loud *Sermon*, to the eyes and eares of that wicked world. For, by making it, he signified some should be *saued*, and the rest *drowned*: namely, all that would beleue and repent, should be *saued* in it; and all that would not, should (out of it) be *drowned*: & because they beleueed not this, therefore *by it he condemned them*. From this ground we may learne:

L 1 First,

First, that a man may be a true and sincere Minister, lawfully called by God and his Church, and yet not turne many vnto God, nor by his Ministerie bring many to repentance. For here *Noah* a Prophet called immediately, yet in 120. yeeres preaching both in word and action, he cannot turne one to faith and repentance. A most fearefull thing, if we well consider it, that both by preaching and making the Arke, hee should not turne one of the sonnes of *Lamech*, *Methuselah*, or *Enoch*, to belecue him: but that they should all rather chuse to be misled in the generall vanity of that wicked world, then to serue God with *Noah*. This was a most discomfortable thing vnto him as could be, yet this hath bene the case and lot of many holy Prophets: *Esay* must goe and preach vnto them, and yet his doctrine must harden their hearts, that they may not be sau'd, *Esay* 6. 10. And *Ezekiel* must goe and speake, and yet is tolde aforehand, they will not heare him, nor repent, *Ezek.* 3. 4. 7. And when *S. Paul* himselfe preached vnto the Iewes at Rome, some beleueed not, *Acts* 28. 24. There is nothing will more discourage a man, and cast downe his heart, then to see that his labours are not onely in vaine, but doe take a contrarie effect; that whereas they were bestowed to haue sau'd them, they are meanes of their deeper condemnation. Therefore as when their labours bring men to God, they may greatly reioyce, and account those people, as *S. Paul* did the *Thessalonians*, his crowne, his joy and glory: So when they doe no good (as *Noah* here) but that men are worse and worse; this must humble and abase them in themselves, & let them know the power and vertue is not in them, but God. So saith *S. Paul* to the vngodly & impenitent amongst the *Corinthians*: I feare, saith he, when I come, my God abase me amongst you, & I shall bewaile many of them which haue sinned, & not repented. And surely, this or nothing wil abase a Minister, & minister matter of great bewailing: Yet not so, but as stil there is matter of true comfort & contentment, vnto all godly & faithful teachers. For, whether thy labour be the saour of life vnto life, or of death vnto death, to thy hearers; It is to God a sweet saour in Christ. Againe,

1. Thess. 2. 20.
21.

2. Cor. 12. 21.

2. Cor. 2. 15. 16.

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all that beleue. Therefore Christ doing it for them, they fulfill the Law in Christ: and so Christ by doing, and they by *beleeuing* in him that doth it, doe fulfill the Law. Now if it be not amisse to say, *We doe in Christ fulfill the law*: No more is it to say, *Wee are made righteous by Christes righteousness*, though it be his, and not ours, but onely by faith.

Let vs then see (in the second place) what the Church of Rome object against it. They first object thus:

As a man cannot be wise by another mans wisdom, nor rich by another mans riches: nor strong by another mans strength: So can he not be righteous by another mans righteousness.

Answer: The comparison is not alike. For one man hath no propriety in another mans wisdom, strength, or riches: but we haue a right and proprietie in Christes righteousness. Again, the wisdom of one man, cannot be the wisdom of another; because they are two persons, fully and equally distinct: but it is not so betwixt Christ and a sinner: For, euery beleuer is spiritually, and yet truly and really conioyned to Christ; and they make one mysticall body, Christ being the head, and euery true beleuer being a member of that body: and therefore, that which is his righteousness, may be also truly ours. *His*, because it is in him; and *ours*, because we are knit to him. For, by reason of this mysticall yunion betwixt him and vs, all blessings of saluation in him, as in the head, are diffused into vs, as his members or branches; & yet are as properly still in him, as is the braine in the head of a man. And thus, though in sense and reason this cannot be, yet by faith and Gods spirit, the righteousness of Christ is made ours.

Secondly they object: If this be so, then God iustifieth wicked men; but God will not doe so: it is against the nature of his holiness and Iustice. And againe, hee that iustifieth the wicked, is abominable to God, *Prou. 17. 15* therefore God will not doe so himselfe.

We

We answer: The ground is good, but the collection is untrue. God will not *justify a wicked man*, that is true: but that therefore a man cannot be justified by *Christ's righteousness*, is false. For, God doth not justify him that lieth rotting in his former sinnes, and weltring in his olde corruptions; but him that beleueth in Christ, and repenteth of his sinnes. And that man in his faith is *justified*, and in his repentance *sanctified*, and so he is made a new man: yea, as *S. Paul* saith, *He that is in Christ is a new creature*: 2. Corinth. 5. 17. For, as it is in the first conversion, God turneth nor saueth no man against his will; but first makes him *willing* by his owne work alone, and then conuerteth and saueth him with his *owne free will*, working together with Gods grace. So is it in the work of *Justification*; God *justifieth* no wicked man; but makes him first iust and righteous in and by Christ, and then accounts him so. But then (will some say) the sinner hath no righteousness, but *that of Christ*; and that is *in Christ*, and not in himselfe: therefore he hath none in his owne person; how then can he be any thing, but a wicked man still? I answer; that is not true that is first affirmed. The beleeuing sinner hath more righteousness then that that is *in Christ*. That which *justifieth* him, is in Christes person: But the sinner, when he is justified, is also *sanctified*, by the mighty work of Gods grace; and so he is made a holy man, and doth good and holy workes, because he is in Christ, though his sanctification be imperfect. To this end, saith *S. Peter*, Acts, 15. 9. *Faith purifieth a mans heart*; for it is impossible a man should beleue, and so be *justified*, but hee must also be *sanctified* in his heart and life. Thus a sinner is *justified* by Christ's righteousness *inherent* in Christ himselfe; and *sanctified* by Christ's righteousness, *diffused* from Christ into the sinner. And therefore his *Justification* is perfect; because, that that *justifieth* him, is still in Christ: but his *sanctification* imperfect, because that that *sanctifieth* vs is in our selues; the one *imputed* to vs, the other *infused* and *inherent*.

Againe, I answer, that if we take it in the sense of Scripture,

ture, It is true, that God iustificeth a wicked man. For S. Paul saith, Rom. 4. *To him that worketh not, but beleeueth in him that iustificeth the vngodly, his faith is counted to him for righteousness.* See, God iustificeth the vngodly: but how? euen as we heard before; not him that is vngodly *after*, but *before* he be iustificed: him that by nature, and in himselfe is vngodly, God iustificeth by working in him faith and repentance; by which, of an vngodly man, he is made a man iustificed and sanctified.

Their last obiection is, If a sinner be *righteous* by Christs righteousness, then Christ is a *sinner* by his finnes; for ther is the same reason of both: But Christ is no sinner, but the holy of holiest: and S. Paul saith, *He knew no sinne*, 1. Cor. 5. and himselfe for himselfe chalengeth his enemies; *Which of you can reprove me of sinne?* If then our sins cannot make him a sinner, no more can his righteousness make vs righteous.

I answer: Here we graunt all, if they speake the words of the Scripture, in the *sense* of the Scripture; for Christ was a true and reputed sinner, in the sight of Gods Iustice: as hee that becomes *surety* for another, is a *debtor* in his roome: or as he that vndertakes for a man, body for body, must answer for him; his owne body for his: so in all reason and iustice, Christ, though hee had no finnes of his owne, yet being our *surety*, and vndertaking for vs, and standing in our steade, our finnes are iustly accounted his. And as for these places, & many more like, they are all vnderstood of *personal* fins; from all which, and the least contagion thereof, he was perfectly free. And therefore the same place that saith, *He knew no sin* (that is, in & for his owne person, knew not what sinne was) saith also, that for vs & in our steade, he was made euen *sin in selfe*, that we might be made the righteousness of God in him. Thus Christ, in himselfe more righteous then all men & Angels, in our steade is a reputed sinner: and by the same reason, we (most vnrighteous in our selues) are clothed with Christs righteousness, and thereby are reputed righteous. And as Christ (though no sinner in himselfe) by being a *sinner in our steade*,

steade, and hauing our sinnes imputed, vnto him, became subiect to the wrath of God, and bare it, euen to death it selfe. So we, though not *righteous* of our selues, yet hauing *Christs righteousness* imputed to vs, are made thereby partakers of Gods loue, and for the worthinesse of *that righteousness* of his, so made ours, shall be glorified in heauen. And thus, now at last we haue found that true, and that only righteousness, which can make a man as it did *Noah*, righteous in Gods sight. Now it remaines to make vse of it.

First, here wee learne how foulely our nature is defiled with sinne, and stayned with corruption: the *staine* whereof cannot be washed away with all the water in the world; no, nor with the blood of all creatures: no, not couered with the righteousness of all men and Angels, but onely with the *righteousnesse of God*. And that sonne of God also, if he will apply that righteousness vnto vs, and make it effectuell, must become man, and *liue*, and *die*, and *rise againe* for vs. A meruailous thing is it, and worthy of our often consideration, that all the Angels and men in the world, cannot make *one sinner righteous*; but that Gods sonne must needes doe it: And that our sinnes are so hideous, as nothing can hide the filthinesse thereof, from the eyes of Gods Iustice, but onely the glorious *mercy seate* of Christs righteousness. This may therefore teach vs, how to esteeme of our selues, and our owne natures.

Furthermore: See here the great goodnesse of God to man. God put perfect *legall righteousness* in *Adams* heart in his creation: he receiued it for himselfe and vs; and lost it for himselfe and vs. God in mercy, purposing to restore man, thus by himselfe lost and cast away, giues him another, and a *better righteousness* then before. But because he saw man was so ill a *keeper* of his owne lewels; he trusts not him with it, but sets that righteousness in the person of Christ Iesus, and commits it to him to keepe. Who, as he truly knowes the full *value*, and excellencie thereof, and as he deere ly loves vs: So he will most safely *keepe it for vs*, and clothe vs with it

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into the kingdom of heauen, Math. 5. 20. Now what was theirs but an outward *civill* righteousness, whereby they kept the law, onely in outward actions? as appeareth, in that Christ, afterward in the same Chapter, expounding the law, doth reduce it to the inward, which is to his full and proper sense: So then, yet wee haue not found that *righteousnesse*, which may make a man *righteous*.

Thirdly, there is a righteousness, called the *inward* righteousness of a Christian man, which is this: A man hauing repented, and his sinnes being forgiven, hee is by the holy Ghost sanctified inwardly in his soule, and all the parts & powers of it. This sanctification is called inward righteousness. Now the Church of Rome saith, A man may be justified by this. But it is not so, as appears by these reasons: First, this righteousness is in this life imperfect: and that is proved by the Apostle, where he saith, *Wee doe here knowe but in part*, 1. Corinth. 13. 12. Therefore our understanding is but in part regenerate: and as it, so consequently all other parts or powers of our soule, are but in part regenerate; and in them all, we are partly *spirit*, and partly *flesh*, Galath. 5. 17. Therefore if our sanctification be imperfect, it cannot iustifie vs. Againe, this *righteousnesse* is mingled with sinne, and vnrighteousnesse: and from this mixture, comes the combat betwixt the flesh and the Spirit. (spoken of, Galath. 5. 17). For these two are contrary one to the other.

If it be mingled with sinne, then it cannot make vs *righteous*: no, nor the works of grace that come from it, though God in mercy reward them. And though as S. James saith, *They iustifie our faith, and make vs iust before men*, James, 2. 21: Yet can they not iustifie vs before Gods Justice; nor, at the barre of the last iudgement, will they passe for payment. S. Paul saith, 1. Corinth. 4. 4. *I know nothing by my selfe, yet am I not thereby iustified*; that is, I haue so walked in my calling, since I was an Apostle, and Minister of the Gospell; as I am not priuie, nor guilty to my selfe of any negligence therein. If he durst not stand to that, to be justified by it, who dare take:

take hold, when he refuseth. Again, no man can doe any perfect good workes, vnlesse hee be perfectly iust: For, how can perfection come out of imperfection? But no man can be perfectly iust in this sinfull body: as is proued in the first reason; therefore his workes here in this life cannot be such, as may make him righteous.

But it may be objected: Though our workes haue some defects in them, yet Gods mercy accepts them for righteous and iust; and therefore they may iustifie vs. I answer: As Gods mercy accepts them, so must his Iustice be satisfied also; but they being imperfect, cannot satisfie his Iustice: for Gods infinite Iustice requires perfect satisfaction. But as for our best workes, as they are done by vs, weigh them in the balance of Gods Iustice, and they are so light, as they deserue damnation: yet in Gods mercy in Christ, their defects are covered, and they are reputed good workes, and are rewarded; but we incroach vpon Gods mercy, and abuse his Iustice, if therefore wee imagine, they should deserue Gods mercy, or be able to iustifie vs in his sight. Thus then seeing Legall righteousness faileth vs, let vs come to Euangelicall.

Euangelicall righteousness, is that that is reuealed in the Gospel, and should neuer haue beene reuealed; if that of the Law could haue saued vs. But when it (not by defect in it, but default in our selues) could not, then God in mercy affordeth vs another in the Gospel.

Euangelicall righteousness is that that is in Christ Iesus; his it is, that must make a man righteous before God: But this Christ was an extraordinary person, { Godhead,
son, consisting of two natures, { Manhood.

And accordingly, hee hath a double righteousness in his holy person.

First, as he is God, he hath in his nature the righteousness of God, and that is vncreated, and infinite; and therefore incommunicable: and so none is, nor can be righteous by it.

Secondly, there is in Christ a righteousness of his humani-

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ty: and this though it be finite and created, yet is it beyond measure, in comparison of the righteousness of man or Angel; So saith S. Iohn 3. *God giueth not him the Spirit by measure.*

This righteousness of Christ, as man or Mediator, consisteth in two things;

1. In the purity of his nature.
2. In the perfection of his obedience.

The first branch of our Mediators righteousness, is the holiness of his humanity; which was perfectly sanctified in his conception, by the powerfull operation of the Godhead: and this was done at the first instant of his conception in the virgins wombe. From this purity of nature, proceeded his obedience, which was as perfect, as his nature was pure: and so pure a nature made a plaine way to perfect obedience. And therefore as his conception was free from sinne original: so was his whole life from the least sinne actual.

Now the Mediators obedience was double; { *Active,*
&
Passive.

And both these he performed in his owne person, His *Passive obedience* was his passion, or suffering of whatsoever the Iustice of God had inflicted on man for sinne, whether for soule or body.

The *Active obedience* of the Mediators person, was his perfect fulfilling of the morall Law, in all duties to God or man, in thought, word, or deede; and all this for vs, in our steade and on our behalfe. And here is *true righteousness*: for where the nature of anie person is perfectly pure, and the obedience perfect, the righteousness of that person is perfect. And I saye, all this was done by him for vs: hee suffered all that wee should haue suffered, and suffered not: hee did that which wee should haue done, and did not. And this is that *righteousnesse*, by which, a sinner is made *righteous* before God. For, seeing legall cannot,

cannot, it is this that must. And now wee haue found that *righteousnesse*, by which *Noah* and all holy men were made, and counted righteous; namely, that that is resident in the holy person of *Iesus Christ* the Mediator.

And yet this is aboue and beyond all reason, that one should be *iustified* by anothers *righteousnesse*: and the doctrine, though it be of God; and grounded neuer so strongly on Gods word, yet hath it enemies, and is mightily opposed by the Church of *Rome*. Therefore let vs first *proue* it: and then *answer* the obiections to the contrarie. Wee *proue* it thus;

First, from plaine Scripture, 1. Corinth. 3. 24. *I see that knew no sinne, was made sinne for vs; that we might be made the righteousnesse of God in him.* What can be said plainer? he was made *sinne* for vs, and wee *righteousnesse* by him. Therefore as *Christ* was no sinner in his owne person, but *our sinnes* were laid vpon him, and so he was made a sinner by *our sins*: so, though we be not *righteous* in our owne persons; yet hauing *Christs righteousnesse* imputed to vs, we are made *righteous* by his *righteousnesse*.

Againe, the *righteousnesse* that must saue vs, must be the *righteousnesse* of man and God: as in the aforesaid place, it is said, that *wee might be made the righteousnesse of God in Christ*. But no mans owne *righteousnesse* can make him the *righteousnesse* of God, nor can Gods *righteousnesse* be the *righteousnesse* of man: therefore it remaineth, that onely *Christ*, being both God and man, hath in him that *righteousnesse*, which may make a man the *righteousnesse* of God.

Thirdly, the Scripture saith, *Christ is the end of the Law in all that beleue*, Rom. 10. 3. The end of the Law: that is, not the taker away, or *abrogator* of the law; but the *fulfiller* of it: as the *abrogator* of the *Ceremonial*, so the *fulfiller* of the *Moral* law. If he fulfilled the Law, for whom was it? not for himself. For as the *Messiah* was not slain for himself, Dan. 9. 26. so he obeyed not the Law for himselfe. For whom then? for

in his Fathers presence at the last day. A point of vn-
speakable comfort to Gods children, to consider that their
saluation is not in their owne *keeping*, where it might againe
be *lost*; but in a safe hand, where they shall be sure to finde
and haue it, when they haue most need of it: and to remem-
ber that their *righteousnesse* being in *Christ*, they cannot lose
it. For, though they sinne, and so lose often the comfort of
a good conscience for a time; yet they then lose not *their*
righteousnesse, which is then in *Christ*; and to consider, that,
when in this world they sustaine losses or injuries, or lose all
they haue vpon the earth: that yet *their righteousnesse* (the ri-
ches of their soules) is then in heaven full safe in Christs *keep-*
ing, and shall neuer be lost. This should make vs learne
to know *Christ* more and more: and to giue him the loue
and affection of our very hearts, that so we may be able to
say with *blessed Paul*, 2. *Timoth.* 1. 12. *I know whom I haue be-*
leeued, and I am perswaded that he is able to keepe that which I
haue committed vnto him against that day.

Lastly, if there be such a *communion* betwixt *Christ* and a
bele cuer, that our sinnes were made his, and his righteous-
nesse made ours; This may teach vs *patience*, and minister
vs comfort in all *outward afflictions*, or *inward temptations*;
because it is certaine all our sufferings are *his*, and hee is tou-
ched with all the wrongs done to vs. When hee was in hea-
uen, he calls to *Saul*, *Acts* 9. 4. *Saul, Saul, why persecutest thou*
me? and at the last day, *Math.* 25. 45. *What soener either good or*
euill was done to any of his children, he saith, was done to him-
selfe: and accordingly it shall be rewarded as done to him.

And thus wee haue taught that true *righteousnesse*, which
iustifies a sinner, and made *Noah* *righteous*; and we see the vse
of that worthy doctrine. And in this first point we haue the
longer insisted, because it is one of the fundamentall points
of *Christian religion*.

Hetherto of the first point; namely, what that righteous-
nesse is, which is here spoken of.

The 2. point to be considered in these words, is, that this righ-
teous-

teousnesse is that righteousnesse,

Which is by Faith.

It is so called, because *faith* is the proper instrument created in the soule of man by the holy Ghost, to apprehend that righteousnesse, which is in the person of Christ; nor can it be any waies else either apprehended or applied: and therefore it is worthily called *that righteousnesse, which is by faith*; that is, which by faith is made a mans owne, or whereunto a man hath title *by his faith*. Here therefore two points offer themselves to our obseruation,

1. That true *faith* apprehends properly this true righteousnesse.

2. That *onely faith* can doe it.

For the first, it is proued by apparant euidences of Scripture. S. Paul tells the Galathians (3. 14) *They receined the promise of the Spirit, by faith*. And S. Iohn saith, *That as manie as receined Christ, to them hee gaue power to be called the sonnes of God*. And least any man should thinke that to receiue Christ, is not to belecue in Christ; he addeth, *Euen to as many as beleene in his name* (Iohn 1. 12) And therefore faith is fitly compared to a hand that takes hold on a garment, and applieth it to the body, being naked: or to a beggars hand that takes or receiues a Kings almes: so faith in a mans soule takes hold on Christs righteousnes (which is the mercifull and liberall almes of the King of heauen) and applieth it to the poore and naked soule of the beleuer.

If any man aske, how can *faith* apply *Christ* to the beleuer? I answer: as a man, being in his corrupt nature, hath nothing to doe with Christ: So contrariwise, when the holy Ghost hath wrought *faith* in his heart by a supernaturall operation; then wee are to know, that as faith is the proper instrument to apprehend Christ: So is Christ and his righteousnesse the proper object for faith to work vpon. For, though it apprehend & apply all other promises which God makes to our soules or bodies: yet most properly and principally, and in the first place, it apprehends the promise of saluation, and

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the righteousness of Christ. Now for the particular manner, how faith doth thus; we are to know, that though it be *spirituall* & inuisible, and so not easily expressed to sense, yet is it done as *properly* by faith, as a *garment* is by the hand taken and applied to the body, or a *plaister* to a sore.

If any aske further; But when may a man know, whether his faith haue apprehended and applied Christs righteousness to his soule, or no?

I answer; when hee beleeneth *particularly*, that Christs righteousness is his righteousness, and hath reconciled him to God, and shall *iustifie* him in Gods presence, then doth faith worke his true and proper worke: for this cannot be done but by faith: and where faith is, this must needs be done.

The second point is, that *faith alone*, and no other vertue, nor spirituall power in mans soule, is able to doe this. And this may be proued by comparing it with all the principall vertues of the soule: for, amongst all, there are none that may come into comparison with faith, but *hope* and *loue*: both which, especially loue, haue their seuerall and special excellencies; yet haue neither of them, nor both of them this vertue to *apprehend* and *apply* Christs righteousness. The property of *loue*, is to extend it selfe, and with it selfe to carie manie passions or affections of the heart, and to place them vpon the thing that is *loved*: yet cannot loue be said properly to apprehend Christ; for he must needs be apprehended, before he can be *loved*. And the proper action of *Hope*, is to waite, and expect for a blessing to come: so, hope *waites* for saluation, but properly *apprehends* it not. For, saluation must first be *beleened*, and then *hoped* or *expected*: so saith Ieremie, Lament. 3. 26, *It is good both to trust and to waite for the saluation of the Lord*. To *trust*, that is, to beleue assuredly it will come (there is the action of faith) and to *waite* till it doe come (that is the action of Hope). Thus we see the seuerall natures, and actions, of these two worthy vertues. But the proper action of faith, is to *apprehend* and *lay hold* on Christ,

and his righteousness, and to apply them to a mans owne soule: and that being done, then come *Loue* and *Hope*, & do their duties: And so, though *loue* last longer then faith doth, yet *faith* is afore *loue*, and makes the way for it.

To conclude this second point; *Faith* is a hand to take hold on Christ & his benefits, *Loue* is a hand to giue out tokens of faith both to God and man. For (1. Cor. 13. 5) *Loue seeketh not her owne, but others good*: namely, the good of them that are loued. *Hope* is an eye looking out, and waiting for the good things promised. So, that as *faith* is the *hand* of the soules, so *loue* is the *hand*, and *hope* is the *eye* of faith; *Loue* the *hand* whereby it worketh, and *Hope* the *eye* whereby it waiteth and looketh for the performance of such things, as *faith* hath apprehended and beleueed. If the Church of Rome thinke this any wrong to this holy vertue of loue to be the *hand* of faith: let them know it is not ours, it is the doctrine of the Apostle, where he saith, *Faith worketh by loue*. If faith worke by it, then surely loue is the *hand* of faith. Thus faith *worketh* by loue, *waiteth* by hope, but *beleueth* by it selfe.

And for this cause, the righteousness, that makes vs righteous before God, is rather called the righteousness of faith, then of any other Christian vertue, or grace of the spirit. And for the same cause is it, that so often in *S. Pauls* Epistles, it is called by the same name; as, *Philipp. 3. 9.*

The third and last point concerning *Noahs* faith; is, that, *Noah* was made *heire* of this righteousness.

A speciall commendation of his *faith*; It made him *heire* of true and sauing righteousness: that is, it gaue him a true title vnto it, & made him *heire apparant* of that glory, which it assureth euery one that apprehends it by this true *faith*: and so he was made as certainly, and as truly partaker of it, as the young *Prince* is assured of his Crowne and Kingdom at his time, or the *heire* of his Fathers lands.

Here two most worthy doctrines doe offer themselves to our view.

1. The excellencie of faith.

2. The excellencie of a Christian mans estate.

The excellencie of faith appears thus: It makes a holy man assured & certaine of his saluation by Christ Iesus. The Church of Rome saith, it is presumption in any man to thinke so, vntlesse he haue an extraordinary reuelation: but we learne from the Scripture, that if a man haue true faith; that is able to assure him of saluation. For, faith makes him an heire of true righteousness, and of saluation thereby. Now we know, the heire is most sure and certaine of his inheritance: what euer he gets or loseth, he is sure of that. But this righteousness and saluation by it, is his inheritance; therefore he may be, and is by faith assured of it. The Papists therefore doe wrong vnto this doctrine, and derogate from the dignitie of true faith: But this is their custome, they will extoll any thing, rather then that which the holy Scripture so much extolleth; namely, true faith. For, if they knew what it is trulie to know Christ, and to beleue in him by that faith, which worketh by loue, they would then know, that faith makes a man heire of happinesse, and therefore most assured of it.

Secondly, here we may see the excellencie of a Christian mans estate: he is not naked, nor destitute of comforts; but is heire of a glorious inheritance, by meanes of his faith: and a Christian mans inheritance, is Christs righteousness. Out of which, we learne,

First, that no man by any good workes done by or in himselfe, can merit true and iustifying righteousness: the Pharisaical Papists teach so; but their conceit is here ouerthrowen, by the doctrine of the holy Ghost. For, sauing righteousness is his inheritance: which, we know, is alwaies gotten by the Father, and descends from the Father to the Sonne, as a free token of his loue. And it were scornfull and absurd, to see a Sonne offer to buy his inheritance of his Father; it being against the nature of an inheritance, to come any other wayes, but by free gift from the Father to the Sonne: therefore our righteousness that must saue vs, being as wee see

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here our inheritance; let vs resolute of it, we cannot buie nor merite it.

Againe, heere is sure and solide comfort against all the grieues, and crosses, and losses of this world: Gods children must needs haue their *portion* of afflictions in this life. But here is their comfort, they may lose their goods, liuings, possessions; their good names; their healths, their liues; but their inheritance standeth sure and firme, and cannot be lost. Let them therefore here learne, not to grieue out of measure: for a holy man may say thus to himselfe, and that most truly; My Father may frowne on me for my faults, and chastise me for my finnes: but I am sure he will not disinherit me: for I am heire, by faith, of Christs righteousness; and I may lose many things, but I shall not lose that.

Thirdly and lastly, here must Gods children learne their duties. They are heires to a godly and glorious inheritance: and Christs righteousness is their inheritance; therefore they must learne to set and settle all their affections on this inheritance. For, there is nothing in the world more worthy to be affected, then a faire inheritance.

We must therefore first labour aboue all worldly things for this inheritance; namely, to be made partakers of this righteousness. This is that pearle, which wee hauing found, must sell all we haue to buy it. And when wee haue gotten it, wee must care to keepe it, and therefore must lay it vp in our verie hearts and soules: and keeping it, wee must reioyce and delight in it aboue the world, and all the pleasures of it.

This is the glorious portion which our God and Father leaueh vs as his children: what should all the care of our hearts be, but to preserve it? Naboth had a little Vineyard, that came to him from his Father by inheritance: Ahab the King, would giue him money, or a better Vineyard for it. But Naboth would not: Nay (saith he) God forbid I should sell my Fathers inheritance, 1 Kings 21. 3. &c. If he made such account of an earthly inheritance; what should

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we of the heavenly? if hee of a poore Vineyard, what should wee of the glory of heauen? If hee denied the King, to sell it for a better, should not wee denie the dwel, to leaue our part in Christ and his righteousness, for the world, or a nie thing that hee can promise vs? In all such temptations our answer should be; God forbid I should sell away my inheritance, which my God and Father gave mee. Thus did blessed Paul, who esteemed the world; and all in it doing and drosse, that hee might winne Christ, and be made partaker of this righteousness. So must wee sit wee will be worthe of this inheritance) prize and value it about this world, and thinke basely of all the pompe and pleasures of this world, in comparison of it: and rather be content to lose the world, then to leaue it.

And lastly, when wee haue it, and are thus carefull to preserue it: where should our content, ioy, and delight be, but in this our inheritance? So doth the heire: nothing to reioyceth him, as to thinke of his inheritance. Here therefore the madnesse of carnall men is discovered, who reioyce exceedingly, in the honours, profits, and pleasures of this life (as Swine in their bellies) and neuer goe further: But alas, this is not their inheritance, if they come to haue their soules saued. Therefore herein they shew themselves voide of grace, and of all hope of a better world. For, if they had, they would reioyce in it, and not in the vaine and transitory delights of this world, which perish in the rising, and are lost with more torment and vexation, then they were kept with delight. We must learne then to use this world, as though we used it not; 1. Cor. 7. 31. And if the Lord vouchsafe vs any portion of pleasures in this world, we must take it thankfully, as about our inheritance (& must therefore vse it lawfully & soberly); but haue our hearts, & the ioy of them vpō our inheritance, which is in heauen, whereof we are made heires by faith; and wherein we are fellow heires with this blessed Noah, who was made heire of that righteousness, which is of faith.

And thus haue wee heard the most glorious commendation

tion of *Noahs faith*: and of *Noah* by his faith, and of all the examples before the flood.

Now follow the second sort of *Examples*; namely, such as lived in the second world, after the flood.

They are all of *S*uch as lived afore the giuing of the *Law*, two sorts: either *Z* or after.

Afore the giuing of the *Law*, here are *some* are *men*, many: whereof as of all the other kinds, *some* *women*.

The first of those blessed men after the flood, whose faith is here renowned, is *Abraham* that great

Father: of whom, and whose faith, be-

cause he was a Father of so ma-

ny faithful, more is spoken:

then of any one,



Abra-



Abrahams Faith.

VERSE 8.

By faith, Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receive for inheritance: and he went out, not knowing whether he should goe.



Concerning holy *Abraham*, heere are more examples then one recorded, and his faith is renowned many wayes: more verses are spent of him, then of some five others. And the reason is, because his faith was more excellent then any others that followed him. In which regard, hee is called the *Father of the faithfull*, oftentimes in the new Testament, especially in the Epistles to the *Romanes* and *Galatians*.

The first example of his faith (and the fourth in order of the whole) is of his leaving his owne native Country, and how at Gods commaundement he went he knew not whether; onely he knew God called him, and therefore he would goe: wherein appeared a most worthy faith.

Now concerning this his faith and obedience, the Text layeth downe two points:

1. The cause or ground thereof: which was Gods calling: he was called of God.
2. The fruite or effect of his faiths bearkened and obeyed, And this his obedience is amplified by

by diuers particulars.

1. The master of it, he went out of his country.
2. The end, to take possession of a Country, which he should not enioy of a long time.
3. The manner, he went out, not knowing whither he should goe.

The first point, is the cause or ground of *Abrahams* faith in this action, and is laid downe in the first words.

By faith, Abraham when he was called,

This story is taken out of Gen. the 12. chap. The cause of *Abrahams* faith, is Gods calling.

Gods calling is an action of God, whereby he appointeth a man to som certaine cōdition, or state of life, in this world, or after this life. And in this regard, God is compared to a Generall in the field, which assigneth euery Souldier his standing and duty: so doth God appoint euery man his place and duty in the Church.

Concerning these callings, let vs see the meanes how hee calleth, and the seuerall states whereto he calleth men, For the meanes or immediately, manner; God calleth men 2. wayes: or by meanes.

Sometime immediately by himself and his own voice: as, the extraordinary Prophets in the olde Testament, & the Apostles in the new. So saith *S. Paul* of himselfe, he was called to be an Apostle, not of men, nor by men, but by *Iesus Christ* and God the Father, *Galath. 1. 1.*

Sometime mediately by men directed by himselfe, & furnished, or inabled for that duty: and so were called the ordinarie Ptophets and Priests of the old; and the Euangelists, Pastors, & Doctors of the new Testament. The first was extraordinary, the second is ordinary: the first is for an vnbeleeuing or a misbeleeuing people; the second, is for an ordinary & established Church. Now, of these 2. waies, God called *Abraham* immediately by himselfe from heauen. *Gen. 12. 1.*

Secondly, for y estates of life wherunto God calleth men, they

they are three: *Generall,*
Particular,
Personall.

Gods *Generall* calling, is, whereby hee calleth all men to repentance by the Gospel, and so to life eternall. Of this, speaks the Apostle, Rom. 8. 36. *Whom God predestinated, them also he called:* and Rom. 11. 29. *The calling of God, is without repentance.* Heereby hee calls men in this life to the state of grace, and to the state of glory in heaven; and this is to all.

His *Particular* calling is, when hee calleth and assigneth unto some particular estate and duty, in Family, Church, or Common-wealth: as, when a man is called to be a Magistrate, Minister, Master of a familie, Lawyer, Physician, &c.

Thirdly, God calleth some men to some private *Personall* duty, which he designeth not to others, but to be done by them alone. Such a calling had hee assigned him (Matthew 19. 21) that would needes be perfectly: *Goe sell all that thou hast, &c.*

Now the calling of Abraham in this place, is to be referred to this third kinde: For, it was a private and personall calling, to leave his Country, his kindred, his lands, his possessions, and to goe seeke another: and to be the Father of the faithfull, and to receive the covenant: and this dutie belongs to none, but who shal personally, & by name, be called unto it.

Yet all these three callings may concur in one, as here in him. For, he was called to be a Christian (for the *generall*) and a gouernour of a great family (for the *particular* calling): but that, that is in this place vnderstoode, is this extraordinary and personall calling to leave his Country. And in it we are to consider

three circumstances: *1. Who was called,*
2. When,
3. How he was called.

For.

For the first: *Abraham* was called, the sonne of *Terah*: but neither his father *Terah*, nor his brother *Nabor* were called, but *Abraham* alone.

But it may worthily be demaunded, why God should not call his *Father* and his *kindred*: there can be no answer but this, that the Apostle giueth, *Rom. 9. 18.* *God hath mercy on whom he will, and withholdeth it from whom he will.* He calleth *Isaak*, and refuseth *Ismael*: loueth *Jacob*, and hateth *Esau*: taketh *Abell*, and leaueth *Cain*: *even because he will*, and for no cause that wee know. But why then calls hee *Abraham*, and not his kindred? Is not that partiality? I answer, he is tied to none, hee might refuse all: therefore the meruaile is, that he calls any. But why some and not other, why *Abraham* and not his kindred, no reason can be giuen: for Gods Iudgements are wonderful. But as that *that is impossible with man, is possible with God*: *Math. 19. 26*: So that that is *iniustice* or *partiality* with man, is *iustice* with God. And it is extreame folly, and intolerable presumption for vs to weigh Gods actions in the balance of our shallow reason.

For the second: But when was *Abraham* called? for the time, there are two circumstances worth the obseruation:

First, *Abraham* was called to this dignity, when he liued in Idolatrie with his Fathers. So saith *Ioshua, 24. 2.* *Thus saith the Lord: Your Fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and serued other Gods.* If *Abraham* was called by God, when he was an Idolater, then it is apparant hee had not purchased Gods fauour by his workes. Where we learne, that the whole worke of a mans saluation, is to be ascribed to Gods meere mercy: who (as the Prophet saith) *was found of them that sought him not*, *Esay. 65. 1.* *Abraham* neuer dreamed of the true God, nor of any new covenant of grace and saluation, when God called him. And so, when *Paul* was going armed with bloody furie, and his furie armed with commissions and authoritie against the Saints, then God from heauen called him; and of a persecuter, made him the principall instrument of his glory,

Acts,

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Acts 9. 2. &c. Therefore (to apply this to our selues) If God haue vouchsafed vs the same grace, and taken vs to be his people, and made a couenant of saluation with vs, which in former times haue beene *sinners of the Gentiles* 3. wee must learne here to see whence this fauour is; and therefore to ascribe nothing to our selues, but giue all the glory vnto God.

And particularly, for euery one of vs: If God haue been so mercifull to any of vs, as when we were *Papish* or *superstitious* with our Parents, or kindred, to open our eyes, and bring vs home to his holy truth: or, when wee weltred in wickednesse and sensuality with the *profane world*; to touch our hearts, and to call vs to grace and sanctification; let vs often remember, and freely acknowledge this his vnderfuerued mercie, and say with the holy Prophet: *Vnto thee belongeth mercy, but vnto vs open shame.*

Secondly, for the time when *Abraham* was called: It was when hee was 75. yeeres of age, or thereabouts: as is manifest in the Storie, Genesis 12. 4: therefore wee see that God for a long time let him lie in his blindnesse, and idolatriere he called him. It is more then likely, that *Abraham* in that meane time liued ciuilly, & followed learning & other ciuill courses: and in that time, it is likely he attayned to that measure of knowledge in *Astronomie*, and other learning, for which, he is renowned in olde Writers: But this was the first time that he was called to know and serue the true God in his true seruice.

Heere wee learne, that though a man perseuere in his sinnes, for a long time; and passe his best yeeres in vanitie without repentance, and thereby be in a grieuous and fearefull estate: yet true beleeuers, and men penitent, must not therefore iudge them cast awayes. For Gods mercy calls a man in his old age, and toucheth the heart when it pleaseth him. Christ in the Parable calls some at the 11. houre, Mat. 20. 6: and so God calleth men to grace in their old age. We must therefore spare these sharp & vnsauourie censures, which some vnadui-

vnaduisedly cast vpon such men, for charity thinketh not euil, 1. Corinth. 13. where it may thinke or suppose any possibility of good: But contrariwise, pray for them, and hope of their conuersions, because we know, that at what time soeuer a sinner repents of his sinne, God will forgive him, Ezek. 18. 27. 28.

And yet for all this, men must not presume to liue carelessly in their sinnes, for that is desperately to tempt God: but must follow the holy Counsell of Salomon, Eccles. 12. 1. *To remember their Creator in the dayes of their youth:* and to turne vnto God, when they haue meanes, least God take away the meanes, and with the meanes, his fauour from them. *Abraham* was not called, till he was olde; but when hee was called, hee harkened and obeyed: So must thou, when God calls thee by afflictions, or by his word, then answer and obey as *Abraham* did; or else *Abraham's calling in his old age*, will be little comfort to thee.

Thus much for the time.

Thirdly, for the manner of his calling, it is laied downe in the storie of Genesis, to be in an earnest kinde of Counsell, *Goe out*, saith God, *from thy kindred, and from thy Fathers house, vnto the land that I will shew thee:* Where it is to be obserued, he saith not barely *Goe*, or come forth; but hee amplifieth; and vrgeth it with many wordes and circumstances.

If any aske why God did so, when hee might haue giuen the commaundement in one word? I answer; the reason is, that *Abraham* might haue cause more seriously to consider of Gods calling; and to imprint it more deeply in his heart; least at the first brunt he should haue obeyed, and afterward haue shrunk back. For, it is doublesse, that this calling was harsh to reason, and that *Abraham* found many hindrances, and therefore it were dangerous he would haue started back after some trial of these difficulties he must passe through, if he had had but a bare call, & commaundement to go. But when God saith to him, *Goe out of thy native Country, let it not stay thee,*

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thee, that thou wast borne there; nor hinder thee, that thy kindred dwells there: but leaue all, and come with me: *for sake all and trust me*, follow me into the land that *I will show thee*: I take thee from one, but I will giue thee another: When God, I say, vseth all these, and it may bee, many more like words to *Abraham*, its apparant hee would haue him furnished with strength and resolution, to goe through with his calling after he had once made entrance into it.

Out of which practice of God, we learne this *Instruction*; that God would haue no man enter vpon any calling or duty, with a fearefull and faint heart, nor with a doubtfull minde; but with a strong & settled resolution to go through stich with it, and not to relent and repent in the midst. And for this end, God would haue all men afore they enter, seriously to consider the *place or duty* they are to vndertake: for the Lord had rather a man should refuse at first; then hauing entred, to looke backe againe: and it is great folly for men, hastily and suddainly, or humorously to cast themselues vpon any calling, and then vpon triall and experience of the dangers and difficulties thereof, to be weary, and wish they had neuer done it. Men in this world are generally *wiser* in matters of the world; If a man bee to *build* a house, hee will not forth-with set vpon building such a house as his humor desireth, but wil first of all sit down & count the *cost*, & then his owne *ability*, to see if the one will counteruaile the other, else hee neuer begins it. So saith Christ (the wisdome of God) *of the wisdome of this world*: and the like also he saith for warre, that no *Prince* will fight with his enemy on vnequall rearmes, but will knowe himselfe able to sustaine the encounter. Luke 14. 28. 31.

So the calling of a Christian, is to professe the Gospell of Christ. As the Magistrates is to defend it, the Ministers to teach it, so all mē to professe it: now it is as impossible to *build* without *cost*, or to *fight* without *power* of men, as to *professe* Christ in any calling, either generall or particular, without *crosses*. We must therefore consider first what our calling and profession

profession will *cost vs*: it is sure to cost vs a dangering of our credites and estimation in the world; it may be our goods, our liberties, it may be our *liues* themselves. Again, what enemies we haue to encounter in this spirituall warfare, the diuell, death, hell, sinne, corruption, and the crafty malice of wicked men: all these we are sure to meeete withall. Were it not then folly for a man to vndertake this profession, and not to consider thus much aforehand? The want of this is cause, why some put their hands to the plough, and after shrink away, and make themselves ridiculous to their enemies corporall and spirituall.

And for particular callings, the case euen standeth so also. Some men thinke the calling of a *Magistrate*, a place of honour: and therefore ambitiously plot and desire to raise themselves into authority; neuer remembring the *burden*, and trouble they are sure to finde. Which when they seele to be too heauie for their lazie shoulders to beare with ease, they foully fall to plaine carelesnesse, and neglect all doing good in their places, and wish they had neuer bought honour so deare.

So others thinke the Ministerie nothing, but a place of ease, exemption, and preferment. And in these conceites rush presumptuously & rashly into that holy State, neuer thinking aforehand of that great charge of *soules* they are to take, nor of that *heauie account* they are to make for them; nor of the hatred, and contempt, and extreame disgraces they are sure to finde, if they doe their duties with conscience. And therefore (when vpon experience they finde it so to be) they either fall to carnall courses with the world, and neglect their duties (that by these two meanes they may please the world) or else they continue in their duties, with much griefe and vexation, wishing they had chosen rather any calling, then the Ministerie: and by either of both, do expose themselves to shame and much rebuke. Whereas contrariwise, hee that aforehand casts his *account* what it will cost him to be a Minister, what he must vndertake, what he must lose, what hee

is sure to finde, is so settled and resolved afore-hand, as hee goeth through all dangers and contempes, with comfort, courage, and contentment: Let vs therefore all learne by this practice of God, when we thinke to enter vpon any such duty, to reason with our selues, as God did with *Abraham*, what we are to forsake, and what we are to meete withall. So shall we not afterwarde repent vs, but goe on with much assurance, as *Abraham* did.

This point I haue the more enlarged, because it is of speciall use in Christian life.

Thus much of the Cause of *Abrahams* faith, Gods calling, and all the circumstances therein.

The second point, is the excellencie and commendation thereof, commended by the fruite and effect: It made him yeeld to this calling of God. And this obedience of his faith, is spoken of two wayes:

1. It is laide downe generally: *Hee obeyed God.*

2. It is further commended by diuers particulars, which we shall see in their places.

Obayed God.

Here is the obedience of *Abrahams* faith, laide downe in one generall word: *He obeyed*; that is, when God called him to leaue his Country, kindred, and friends, hee yeelded against reason, because God bade him. When God told him he would carie him into another land, hee beleued it, and left a certaine for an vncertaine, a possession for an expectati- on: heere was the power and excellencie of his faith ap- pearing in this obedience. From hence we learne two in- structions:

First, seeing *Abraham* is the Father of the faithfull, *Rom. 4. 11.* and our glory is to be children of faithfull *Abra- ham*.

Therefore wee must all learne, as good children to fol- lowe our Father, in framing our liues according to Gods calling: when *G. O. D.* calleth vs to anie state of life,

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then to obey; and when *not* God, but the world or our owne corrupt humours call vs; when not to obey! For, to obey the first, is the *obedience of faith*; but to obey the second, is the *obedience of corruption*. Therefore against this practice of holy *Abraham*, two sorts of men doe offend, and thereby shewe themselves children unlike their Father *Abraham*.

First, such men as being called by God to some function or duties, will not obey: for examples, wee haue too many. To some, God saith, *Leave thy private care*, which is, for none but thy selfe; be a *Magistrate*, and vndertake the *publike care* of the common-wealth; but they, as though they were born for themselves, will not imploy themselves in publike seruice.

To some, God saith, *Leave thy ease*, and thy care of worldly credit, and vndertake the reaching of my people; and care not for the contempt of that calling; so thou maist *save soules*: but their carnall carnall credit and ease, is more deere vnto them, then *Abrahams* kindred is to him; they will not forsake them.

These, and all that doe so, may make what shew they will; but they are not children of *Abraham*, seeing they want his faith; and they want in his faith, because they faile in his obedience: they must therefore learne to yeeld when God calleth; and not to stand vpon such base allegations of worldly matters; when *Abraham* left Country and kindred to obay God.

Secondly, such men as respect not Gods calling, but look what the swinge of their nature, or the course of the wicked world carie them vnto, they presently yeeld and obay, not regarding whether it be Gods calling or no. Three sorts of men are most faulty in this kinde,

First, such as are content to grow in wealth, either by oppression, as *Isaacs* extortion; or by craft and dissembling, or by any other such indirect course, whereby their brother is hurt, looking onely at gaine; but not regarding whence it comes.

Secondly, such as liue by doing, *carving*, or by prayers and

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Enterludes; thinking any trade lawfull that brings in wealth, or that gets money; neuer caring whether God allow the calling or no.

Thirdly, such as live in no calling, but spend their time in eating, drinking; sleeping, and sporting, because they haue liuings of their owne, and lands left by their parents.

All these, and all such like, doe obey indeede: but whereunto? not vnto Gods calling: for alas, he neuer called them to these courses, but hath often recalled them from it; therefore this is the obedience not of faith, but of corruption, and of the world, which is a plaine disobedience vnto God. For, as the wisdom of the flesh or the world is foolishnesse with God, Rom. 8: so obedience to the flesh or the world, is disobedience, and rebellion against God.

All such men, must know that they are not the children of Abraham, because they are not children of his faith: Nor can they be heires of his faith, because they practice not his obedience: for, Gods calling and no other rule for our liues must Christian men admit. When he calleth, they must obey: and when he calls not, or allowes not a course of gayning, or a trade of life (though all the world allowed it) we must not follow it: this will honour them, and their profession; before God. *Abrahams faith iustified him before God, but his obedience iustified his faith: obedience, saith Samuel, 1. Sam. 15. 22. 23: is better then sacrifice: but disobedience is as the sinne of witchcraft.* Therefore let all Christians approue their faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for directions of their whole life: and resolve with *Dauid*, Psal. 119. 105. *Thy word is a lantern to my feet, and a light to my pathes.* When Kings may not lye, but by this light of Gods calling and Gods word; it is shamefull presumption, for ordinary men to frame their liues by lights of their owne making.

In the second place out of *Abrahams* obedience, let vs marke, By what meanes obeyed he? by faith. Learne here the true nature of true faith: it brings forth true obedience

where euer it is: and therefore Christian obedience is called *the obedience of faith*, *Rom. 1. 5.* And these two cannot be separated, no more then light from the sunne, or heate from fire. For as the sunne naturally, and necessarily giues light, and the fire heate; no lesse doth true faith yeeld true obedience to Gods commaundements. Which being so, it teacheth vs, for the vse,

First, how our Church and doctrine are slandered by the *Papists*, who please themselues in saying, Wee looke to be saued by sole faith, and without workes. For, we teach, that though a man be iustified without respect to his workes, yet no man was euer iustified, whose faith did not bring forth good and holy workes: and wee teach, that none is heire of *Abrahams faith*, which is not also of his obedience. Therefore God will reward their lying tongue.

Secondly, this teacheth vs, that *Abrahams faith* is rare in these dayes. Many make profession of *Abrahams religion*, but it seemes they are as farre deceiued as the Iewes were, *Iohn 8. 39.* *The Iewes would be Abrahams children, because they were of his flesh:* and men now will be so, because they are of his profession; but both are farre wide, for wee must be children of faithfull *Abraham*. But if we will be like him in faith, we must be like him in obedience also: when God calls vs to any duty, we must forsake our owne natures, and denie our owne affectiones, and crosse our owne corruptions, to follow Gods calling, and to doe our duties. So shall wee be true children of *Abraham*, when we are like our Father in his best vertues. Thus wee see his obedience laied downe generally.

Particularly, In his Obedience there are laied downe three points:

1. The matter of his obedience: all which are
2. The end } layde downe directly in the
3. The manner } Text.

For the matter of his obedience, it followeth in these words:

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To go out into a place, &c.
The particular matter wherein *Abrahams* obedience consisted, was this; At Gods commaundement he went out of his owne Country into another: for one which hee should inherite, he left that which he did inherite.

Heere many points of good instruction may be learned.

First, see here the power and strenght of *true faith*; It was a wonderfull hard thing for *Abraham* to do thus.

For, first, hee was well stricken in yeeres, *75. yeeres* olde. Young men delight to be stirring; but men growen into yeeres, doe loue to settle themselves as birdes in their nests: and it is grieuous vnto them to think of removing, or taking long iournies.

Secondly, he must leaue his owne Country, where hee was bred, borne, and brought vp; which all men generally doe loue by nature.

Thirdly, hee must leaue his goods, and lands, and linings, which no doubt were great: for, hauing liued so long in his native Country, and being born as he was, his estate doubtlesse was very great.

Fourthly, he must leaue his acquaintance, with which hee had liued all his life; yea, his owne kindred, and must goe liue amongst strangers. These foure considerations were so manie hindrances to his obedience; and strong temptations, to make him haue looked backward: but such is the power of his faith, hee is commaunded of God, therefore hee obeyeth and goeth out.

The vse is, to teach vs what a faith we haue. For, if wee measure all Gods commaundements by our naturall affections; our faith is but a shadow, and hypocrisie: But if wee consult not with flesh and bloud, but rest, and rely on Gods word, and giue absolute obedience to his commaundements, then our faith is such as *Abrahams* was.

In the next place; Some may merruaile, why the Lord should commaund him so hard a matter, and lay so strait a

commandement vpon him, as to leaue his *Country* and *li-
uing*, which seemed vnreasonable & his *kindred*; which was
vnnatural.

And wth the reason is: not that God deligh:eth in vnrea-
sonable or vnnatural courses, or in laying heauie burdens vp-
on his children, But he did it for good and holy ends: as,

First, to proue *Abraham*, and to see what was in him. As a
friend is not tried in ordinarie, but in *great matters*: so it is
knowne, who is Gods friend in matters of *difficultie*. Here-
by, therefore God made the faith and obedience of his ser-
uant, to shine more gloriously.

Againe, to breake the *corruption* of his heart: for, our wic-
ked *natures* loue peace, and ease, and welfare, and hearts de-
fire: but God will crosse those courses, and send vs troubles
many wayes, that so hee may pull downe the height of our
corruptions, and humble vs. to his owne hand.

The vse, is to teach vs to make true vse of our afflictions,
and of those many hard crosses that must fall vpon vs in our
course of seruing God; namely, to know that they are sent
from God, not as a hard-hearted, or cruell *Iudge*; but as a
wife and mercifull *Father*, who wisheth our good, and who
will so bless vs to vs the hardest and heauiest crosses; that
be fall vs in our liues (if we receiue them in patience & faith)
that we shall say with *Dauid*, Psalm. 119. 72. *It is good for vs
that we haue been in trouble, for thereby we haue learned to know
God, and our selues better.*

Thirdly, whereas *Abraham* at Gods commandement goeth
out of his *Country* into another; we learne that it is not vn-
lawfull for a Christian man, to goe out of his owne *Country*,
and *travaille* into another, and there to abide for some, or for
a long time: Provided, his causes be good and iust, as namely,
these which follow;

First, if he haue a particular commandement of God, as
here *Abraham* had.

Secondly, if hee haue a lawfull calling of the *Church* or
State, whereof he is a member; as if he be sent to a generall
Coun-

Council: or, be sent as Ambassadour, either to stay for a time; or to stay there as Lieger.

Thirdly, if it be for the safety of his life in a good cause. So Moses, Exod. 2. 14. 15, fled into the land of Midian, and there stayed, when Pharaoh sought his life: And Christ himselfe fled with his Father and Mother into Egypt, from the furie of Herod, Math. 1. The like may be said for them, that to preserve their liberty, flie from the cruelty of their Creditors, who will not take honest and reasonable satisfaction, of a surety for another man, or of a childe for the Fathers debts: But in no case for them, who trauaile in purpose to defeat their Creditors, or thereby to deliuer themselves from payment of their due debts, being able to pay. Of both these, wee haue example in David, & his followers. David himselfe was faine to flie for his life from Saul, y^e cruelty, and therefore went and dwelt amongst the Philistines, 1 Sam. 27. 1. 2. And, 1 Sam. 28. 2. there came to David such as were in trouble, and in debt, and these were with him in all his trauaile, and persecutions. Now doubtlesse had they beene vngodly men (who had not cared how they came into debt, nor how they paid it) David would neuer haue bene their Prince, as that Text saith he was.

Fourthly, if it be for the maintenance of pure religion, and keeping a good conscience. This hath Christ a warranty, Mar. 10. 23. When they persecute you in one Citie, flie vnto another. For this cause many of our fore-fathers in the former age, were faine to flie into Germany, Switzerland, or into Geneva. And for these causes, diuers of other Nations doe repaire to this Nation, and are here entertained.

Fifthly, if it be for the getting, or encreasing of any good learning, and lawfull knowledge, especially diuine knowledge for matter of religion. Thus the Queene of Saba went out of the inmost parts of Africa, to Ierusalem in Asia, to see and heare Salomon: 2 Kings 10, and for that cause, shee is highly commended by Christ himselfe, Math. 12. 42. Thus may yong men trauell for learning or the tongue, especially

such as intend thereby to fit themselves for publike seruice, so it be with safetie of religion, and securitie of conscience.

Sixtly, if it be for the practice of a mans lawfull calling, as for trafficke: and thus *Merchants* may, and do lawfully trauaile into all Nations, and haue their *Factories* there resident: provided they lose not their *soules* to gaine for their bodies: their trauieling is allowed by Christ in the Parable, where he saith, *The Kingdome of heauen is like a Merchant man that seeks good pearles*, *Matth. 13. 45.*

Seauenthy, if it be to receiue and take possession of any goods or lands, lawfully descended or fallen vnto a man, in another Nation, as sometime it doth; This seemes to be allowed by Christ in the Parable, where he saith, *A certain noble man went into a far Country, to receiue for himselfe a kingdome; and so he came againe*, *Luke. 19. 12.*

In a word; if it be vpon any good and sufficient cause, allowable in good reason, and not contrary any part of Gods word. But as for such as leave their Countries, and trauell into other;

- Either, vpon *winns*; to see strange sights and fashions:
- Or, being *malefactors*, flie from their due punishment:
- Or, being *indebts*, go away to deceiue their Creditors:
- Or, being *vaine-glorious*, to make themselves knownen:
- Or, being *at enmitie*, to fight combats, or to kill their enemies;

All these, and all such like, can haue no comfort in their trauiels: for they send themselves, God sent them not; they are out of Gods *protection*, because they goe without his warrant. And as many of them as goe away to escape the hand of the *Magistrate*, let them be assured they shall not escape the hand of God.

In the fourth place, here is a comfort for all such as are banished from their owne native Countries, for God and his Gospels sake. For, here *Abraham* the Prince of Patriarkes, was a banished man, and liued in a strange Country, the grea-

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ter part of all his life. Let such men therefore take patiently what God laiech vpon them: for it is not their misery or mishap alone, but hath bene common to Gods children in all ages. Againe, Christ himselfe pronounceth them blessed, who suffer persecution for righteousness sake; for, though they be exiles from their owne kingdome, or tossed vp & downe the kingdomes of the earth, yet theirs is the kingdom of heauen, Math. 5. 10.

Lastly, though this commaundement was personally directed to Abraham, and concernes not vs as it did him; yet it liath his force and vtieuen to vs. For, though we are not to goe out of our Country, and leaue our liuinge and habitations: yet we must doe that that is proportionable hereunto. That which is commanded to Salomons wife, is to all Christians; *Harken O daughter, and consider, incline thine eare, forget thy owne kindred, and thy Fathers house: so shall the King take pleasure in thy beauty.* Psalm. 45. 10. 11. This wife of Salomon, is the soule of euery Christian, the spouse of Christ the true Salomon, who by nature is daughter to heathen Pharaoh; that is, to sinne, corruption, and wrath: but, being married to Christ, must forget her owne kindred, and Fathers house; that is, their owne nature and naturall affections, and carnall desires: and then shall Christ our King, and spirituall husband, take pleasure in vs, and reioice to doe vs good. And this is the chiefe trauailing of all, and most acceptable to God, when a man goeth out of himselfe, and denieth his owne desires, to obey God, and to serue Christ Iesus.

Thus we see the matter of his obedience. Now followeth the end:

Which he should after receiue for inheritance.

The second particular in his obedience, is the *End*, why he went out of his owne Country; namely, to inherite another, that is, the land of Canaan, called esse: where the land of Promise, because God promised it vnto him, and to his seed. Now Abraham, at Gods commaundement, went out of his owne Country into this place, to inherite it, and to take possession.

session of it.

But it may be objected, He inherited it not; yea further, more, *Stephen saith, Act. 7. 4. God brought him in, but gaue him no inheritance in it, no, not the breadth of a foote.*

I answer, though *Abraham* did not inherite it personally himselfe, yet he may be said to inherite it two wayes:

1. *Sacramentally, or Mystically:*

2. *In his posteritie.*

First, *Sacramentally* thus; The land of *Canaan*, is to be vnderstoode, not onely as a Country of *Asia*, fruitfull and fertile, and plentifull of all good things, wherein the onely visible Church was confirmed till Christs comming: But further, as a Type of the *heauenly Canaan*, where the triumphant Church raignes in glory with God. And thus *Abraham* did in his owne person inherite it: for he was translated from this world, after his death, into the glory of heauen. And in that respect, the glory of heauen is rather called *the bosome of Abraham*, *Luke 16*, then of any other the Patriarkes, both for the excellencie of his faith, as also for that the promise of inheriting the land of *Canaan*, was first of all (personally) made to him, which because he enioyed not, he was recompenced with the fruition of the true *Canaan*.

From hence, we learne a notable doctrine: That God in performing of his promises, giueth not oftentimes the verie particular thing promised, but something equiualent, or proportionable to it, or else better. Thus in the fifth commandement, obedient children are promised by God long life, as a reward for honouring their Parents. Now when hee takes them away in their best age, as hee did *Iosias*, 2. Kings 22. 10. hee giueth them eternall life, which is not onely proportionable, but farre exceeding the thing promised: So heere, hee promisseth *Abraham* the land of *Canaan*, but when it comes to the performance, hee giues him a better, euen the true *Canaan*, the kingdome of heauen.

The vse heereof, is to teach vs wisdom for the true discerning of Gods mercifull performance of his promi-

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ses: for he performeth them not alwayes one way vnto his children: someti-ne he giueth the very particular thing promised, as vnto the children of *Israel*, their deliuerance out of *Egypt*: vnto *Hezekiab*, the restoring of his health, and such like. Sometime he giueth not it, but something which shall be as good or better vnto his children: as, when they are in some great danger, and craue deliuerance, or in some necessitie, and haue promise of supply; God oftentimes deliuereth them not, but giueth them patience, and feeling of his fauour in such sort: as is many degrees more comfortable vnto them. And herein God heareth their prayers, and performeth his promise to them, to their full contentation.

Secondly, *Abraham* inherited *Canaan* in his posterity. For though God promised it to himselfe, when he was 75. yeeres old; *Gen. 12. 4.* and to him and to his feede, *Gen. 15. 7.* Yet neither he nor his immediate feede enioyed it, but his posteritie the *Israelites*, 430. yeeres after the promise, as *S. Paul* promoueth, *Galath. 3. 17.* And so *Abraham* inherited it in his posteritie, which is a part of him; and they inherited it many hundred yeeres, euen vntill the comming of *Christ*.

As afore we learned, that God in the performance of his promises, giueth not alwayes the thing promised: so heere let vs learne that he doth not alwayes performe them to the same parties, and yet most truly performeth them. If therefore God doth not to our selues, nor in our times accomplish his promises, or prophecies, we must not be impatient, but waite in patience. For, as the holy Prophet saith, *The vision is yet for an appointed time, but at the last it shall speake and not lie: though it tarie, waite for it; it shall surely come, and shall not stay*, *Habba. 2. 3.* To this end *Danid* also most diuinely saith, *Psalm. 97. 11. Light is sown for the righteous, and ioy for the vpright in heart.* See, light and ioy belongs vnto them: but how? *It is sown*; that is, it is in hope and expectati-on, and not alwayes in fruition. Therefore as the Husbandman casts his feede into the earth, and is content to stay almost

almost a full yere without it, or any profit of it; and yet is patient all that while, because he is sure *it will come*; & bring increase with it. So must wee waite patiently on the Lord, and know that whatsoeuer he hath promised, we or ours after vs, shall be sure to enioy it. And though *we doe not*, what great matter is it, *if our children doe*? For, we know, that oftentimes the Father *soweth*, and dieth ere the haruest, and so the sonne *reapeth*. So for Gods great and gracious promises, which are sown vnto the Father; if themselves do not, their children are sure to reap the comfortable haruest of performance. And thus we see how *Abraham inherited the land of Canaan*; which is called the *land of Promise*, because it was so long, and so often promised to so many great Patriarkes.

In the second place, it is to be obserued, when God promised this vnto *Abraham*; euen then when the land of *Canaan* was possessed by many mighty Kings: So that it may be here further doubted, how *Abraham* could take any comfort in this promise, seeing it was at that day held by almost 40. Kings greater and lesse: as we may see in *Ioshua*, Chap. 10. 11. 12. and further, *The people were many, and strong: the Cities were strong walled, and full of huge Giants*, Num. 13. 28. 29. Yet for all this, he not onely beleeueth and obeyeth; but as God promised, so he went to it, and tooke possession, and died in this faith, that God would performe his promise, and that his posteritie should inherite it all, as afterward indeede they did, euen from *Moses* to *Christ*. If it be asked how this could be: the answer is, that *Abraham* knew that God was *King of Kings*, and had the world, and Kingdome of the world in his hand and disposition: and therefore assured himselfe, that hee could bring to passe what hee had promised, and make good his word, notwithstanding all such impediments to the contrarie. And as hee beleued, it came to passe; his posteritie came to it, entred as conquerers, vpon this gift of God: and, by the power of God, so amazed all these Kings and their people, as some submitted, as the *Gibeonites*, and

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and they that did not, were all slaine, and their Countries conquered, as we may reade at large in the booke of *Ioshua*: all the Stories whereof are bricfly comprehended by *Dauid* in fewe words, where he saith, *We haue heard with our eares, our Fathers haue tolde vs, how thou O Lord drone out the heathen with thy hand, and planted them in: how thou destroyed the people, and made them grow*, *Psal. 44. 1. 2.*

Out of which, we learne two instructions:

First, that the *change of States*, and alteration of Kingdomes or common-wealths, are in Gods hand: and that he can turne them one way or other, as it pleaseth him. To this purpose, saith *Dauid*, in the fore-named Psalm, verse the fourth, *They inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand and thy arme, and the light of thy countenance, because thou didst fauour them.*

This must teach vs to pray earnestly, in our daily prayers, for the good estate of this Kingdome, wherein we liues; and of that worthy Prince and Queene, vnder whose gouernment, wee haue beene so long, and so liberally blessed. For, the welfare and prosperity, the certainty and security of it and her, is not in our policie, might, munition, ships: nor in the strength of our nauie, nor in the power of our armour, nor in the chiuallrie of our people, nor in the wisdom of our Councell (though for all these we are a people honoured of our friends, and feared of our enemies): But in the mighty hand of our God; who (as *Daniel* saith) *beareth rule ouer the Kingdomes of the earth, and giueth them to whom soeuer he will*, *Dan. 4. 22.*

Seeing therefore the King of heauen is the *giner* and establissher, the *remouer* and changer of Kingdomes of the earth; let vs assure our selues, that the prayers of *Elisha*, are the *Horses and Chariots* of *Israell*: *2. Kinges, 13. 24.*

And surely, if *Elisha* for his prayer was acknowledged by the

the King himself, to be his Father; then doubtlesse, the godly *Ministers* and such other in our Church, as pray daily for the peace of our *Ierusalem*, are worthy to be accounted good children of our Church, and worthy members of our State.

Secondly, here we learne what is the ruine of Kingdomes, and ouerthrow of estates: namely, *sinne* and *vngodlinesse*. This is most apparant in the present example. For, why did God take this land from the *Cananites*, and glue it to *Abraham* and his seede? the Stories of the olde Testament answer, *nothing but sinne*. In *Deuteronomie*, *Moses* chargeth the *Israelites*, that they doe not after the abominations of the heathen *Cananites*: For, saith he, because of their abominable sinnes God did cast them out before you, *Deut.* 18. 9. 12. And why did not God instantly giue it to *Abraham* (to inherite) after the promise? euen because the wickednesse of these *Amorites* was not then full, *Gen.* 15. 16. that is, their sinnes were not then ripe. For, we must know, that though God be the absolute and *soveraigne Lord* of all Kingdomes, and may dispose them as hee will: yet he rather exerciseth his *Iustice* then his *power*; and neuer ouerturneth any State, but vpon cause of their apparant sinfulness. Nor can the *Amorites* or *Cananites* pleade herein any hard measure. For, the same God, dealt afterward in the same *Iustice* with his owne people, giuing the Kingdome of *Iudah* to the *Chaldeans*, and *Israel* to the *Affyrians*: and the cause is laid downe most memorably in the storie; When the *Israelites* sinned against the Lord their God, and walked after the fashions of the heathen, whom the Lord had cast out before them, and did secretly things that were wicked, and made Images, and serued Idols: and though God warned them by his Prophets, yet would they not obey, but hardened their neckes, and so finally, left all the commandments of God; then the Lord was exceeding wroth with *Israel*, and cast them also out of his sight, 2. Kings, 17. from the sequenth verse to the 19. Thus sinne is able to ouerturne Kingdomes, be they *Cananites*, *Israelites*, or who soeuer.

Let this teach vs all to looke to our *limes*, & make consci-

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ence of all *sin* especially great & capitall, & crying *sins*: for the
 finnes of a people are *wormes and Cankers*; eating out the life
 and strength of a cōmon-wealth. And let our *State and go-*
vernments learne here to look to the reformation of our peo-
 ple, especially for great finnes. For, open profanenesse, or un-
 cleannesse, or oppressions, or iniustice, or extortions; or cruel-
 ties, and exactions; all these, or any of these finnes, raising
 in a State, are able to ouerturne the best established King-
 dome on the earth, and will at last (doe power and policie
 what they can) *make the land swe out her inhabitants*: and
 in the meane time (let the wily wits of men, iudge as they
 list) it will proue true, that the sinfull and profane man is the
 worst, and the godly and conscionable man, the best friend to
 a State, and best subiect in a Kingdome.

Thus much for the second point in *Abrahams* obedience;
 namely, the end of it.

The third and last point, is the manner of his obedien-
 cy which followeth in these words: *And he went out, not knowing whither he went.*

The manner of this his leauing his Country, in mans rea-
 son would seeme strange; nay, the world will condemne it
 for plaine foolishnesse; for a man to leaue a certainty, for an
 uncertainty. But it may here be doubted, how the *Apostle*
 can here say, that he knew not whither he went; seeing these
 words are not in the Storie of the olde Testament; doth not
 that practice allow traditions beside Scripture?

I answer first, We refuse no traditions, which are agreea-
 ble to the Scripture, and analogie of faith: but such as are
 agreeable to one of these, wee receiue them, though not as
 Scripture.

Secondly, if the *Apostle* in the new Testament doe adde
 any thing in any Story, which is not in the olde (as *Paul*
 doth the manner of the Sorcerers of Egypt; *Tanner and Tamar-*
ites, 2. *Timoth.* 3. 8) that circumstance by them so added, is
 to be holden as Scripture and no tradition; because they ha-
 uing the same Spirit of God, which the Writers of the olde
 Testa-

Testament had) haue inserted it into the body of Scripture; euen as the three sentences of the *beastly Poets*, alledged by *Saint Paul* (*Acts* 17. 28. 1. *Corinthians*, 15. 33. *Titus*, 1. 12.) haue now a *diuine truth* in them, which they had not before.

But yet will some say, the *Apostles* had these things from the olde Testament by tradition; seeing they were not written.

I answer: We may safely graunt it, and yet our cause loseth nothing, though it may be they had them by inspiration, and not by tradition; that being as likely, or much more then the other.

Thirdly: but for this particular, I answer, that the *Apostle* had the words, or at least the matter out of the *Storie* in *Genesis*. For thus goe the words: *God said to Abraham, Get out of thy Country, &c. into the land that I will shew thee*: Hee named none to him, but told him he would shew him one. So then *Abraham* went out at Gods appointment; and God knew, but he knew not whither he went: he knew well the land he left, but he knew not the land he should haue.

But it may be againe objected, that this is not true: for it appeares, *Gen.* 12. 5. that *Abraham* with *Sarah* his wife, and all their substance, departed to goe into the land of *Canaan*, and to the land of *Canaan* they came: therefore he knew whither he went; namely to that land.

I answer: It is true, he went out, with purpose and assurance, to inherite a land promised him by God, but not named to him. And whereas it is there said, *He went out to goe into the land of Canaan*, that is spoken in respect of the performance when he was come thither, not of the first promise made him at his departure: or, of the time when *Moses* wrote it, not of the time when God spake it to *Abraham*: And, that he knew not what land God did mean, untill he came thither, is plain in the seauenth verse, where it is said, *That when Abraham had passed through all the Country, and was come into Canaan, then God appeared to him, and said, this land will I give*

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unto thy seed: But till then God neuer named it vnto him; and therefore we read asore, that he beleued and obeyed vpon the generall promise: but now when God did particularly specific and shew what land, hee then shewed his thankfulness to God, and did there build an Altar vnto the God that had appeared vnto him.

Thus it is cleare, that *Abraham went out, not knowing whether he went.* Which being so, it appeares that *Abraham* did that which the world would call, *plaine foolishnesse.* To leaue knownen friends for vnknownen, certaine liuing for vncertaine, is a simple course in mans reason: at least (the world will say) he might first haue demaunded of God, *what land that was,* which he should haue, before he left that which he had: but *Abraham* makes no such questions, moues no such doubts, but belieueth and obeyeth, and goeth out of his certaine dwelling (at Gods calling) *though he knew not where to lodge at night.*

This practice of faithfull *Abraham*, hath profitable vs:

First, here we learne, that though Gods Commandements seeme foolish, and vnreasonable, yet wee must obey them. *Christ* saith; *If a man will euer come in the Kingdome of heauen, he must be borne againe,* Iohn 3. 3. *S. Paul* saith; *If any man among you seeme to be wise, let him be a foole that he may be wise:* 1. Corinth. 3. 18. *Christ* saith, *If any man will be my Disciple, he must denie himselfe and follow me,* Luk, 9. 23.

But how can these Commandements be beleued or done? how can reason beleue them? how can nature doe them? So disputed the woman of Samaria with *Christ*, Iohn 4. 11. When *Christ* tolde her he would giue her of the water of life, she replied, *Sir, thou hast nothing to draw with, and the Well is deepe: whence then hast thou that water of life?* Thus we object and reason against God with carnall objections, and waigh Gods Commandements in the balance of reason: thus God and his Commandements, are much abused by vs. And this is the cause wee heare and reade Gods word, and profit not by it, because we ponder it in our reason, and at-

le we not follow it no further, then it agreeth with our naturall affections. As a man that will needs stand vnder a *Pent-house*, hath no water falling on him, though it should raine neuer so precious water from heauen: So, when the water of life, out of the word of GOD, should drop vpon our soules, to comfort our consciences, and to wash away our sinnes: we haue our *dewes* out of wit, and *distinctions* out of reason, as pent-houses to keepe it from vs, that it slides away, and neuer hath any worke in vs. But contrariwise, we must remember *Abraham the Father of our faith*; and when we heare Gods word, we must with him captiuate our reason, and subdue our affections to it: measure them by Gods word, and not it by them; and what we cannot yeeld to in the obedience of reason, we must obey with the obedience of faith: and so shall Gods word haue a gracious and powerfull worke in vs.

Secondly, here we must learne, that though we see no profit come by obeying Gods *Commandements*, yet wee must obey them. For, what profit could *Abraham* see in leauing a certaine living, for an vncertainie? yet he obeyed and went; vpon the bare word of God, building vpon it, that God being his guide, he could not goe astray. So must wee followe God sincerely, and doe his *Commandements*, though no profit seeme can come thereby. But some will say, Shall godly men be led like blindfolded fooles? shall they refuse all meanes of helpe, by wit and policie? this is the way to make them ridiculous, and asse for the wicked world to ride vpon.

I answer: let godly men vse all their wit, and looke with all their eyes, in their actions with men of this world. But in the obedience of Gods commandements, let them doe as *Abraham* did. Followe God calling though it seeme to be to no end.

In obedience to God, we must doe as blind men doe, who followe their guides, though it be through woods & rocks, hills, or dales, or dangerous places, regarding nothing, fearing

fearing nothing; only following & trusting *their guides*, who haue eyes for them; though they haue none for themselves. So must we follow Gods calling, and yeeld absolute obedience to his Commandements, fearing nothing; but trusting to the faithfulness of his power, and assuredly beleeuing, that he being our *blessed guide*, we shall not be mis-led; thus to doe is true faith.

But alas, how contrary is the practice of the world! Men deale with God, as we doe with *loose Chapmen*, whom wee will not trust without a good pawne. So we will not obey Gods *Commandements*, longer then his religion serues our turne; nor will we trust and follow God, without the pawnes of profit and pleasure. Nay, wee doe worse: most men esteeme of God no better, nor vse him any better then they doe *theeues* in their houses. If a man come into our house, that is giuen to stealing, we trust him as long as hee is in our sight: but if he be out of our sight, we thinke euer he is stealing: So, if men see the meanes of Gods prouidence; they will take his word, and trust it; but else God must excuse them, they may not trust him further then they see him. And if the *Commandements* of God sound to their content, and tend to their profit, they will *obay them*: but if not, they will cast them behinde their backe; at least, they will make a pause at the matter, and take their owne time. And if Gods wayes seeme pleasant and profitable, they will *walke in them*: or else they will leaue them, and walke in their owne.

And hence is it, that men in distresses, runne to Wizards, and Wise-men: others deale fraudulently, and deceitfully: others worke on the *Sabbath day*: and thus by indirect and vnlawfull dealing, they labour to enrich themselves, and to bring their purposes to passe. And why all this? but because Gods commandements doe not sound to their purpose, nor tend to their profit, and therefore they will not obay them.

If these men had beene in *Abrahams case*, they would

would neuer haue gone out, *not knowing whither to goe*: but they would haue argued the matter with God, and haue thought it good wisdom to pause well afore they leaue a certaintie for an *uncertaintie*. But contrariwise, *Abraham* thought it foolishnesse to reason with God, and therefore performed *absolute obedience*: and for this cause hee and his faith are renowned to this day; namely, 3000. yeares after him, and shall be till the worlds end.

This was the obedience of faith: and this to doe, is to be true subiects to Gods Kingdome. If *the King* call a man from his owne liuing, to come to himselfe and to the Courty who will not leaue what he hath of his owne, and *trust his word*? So, who will not leaue his owne wisdom, and relie on the *promise and word of God*; and obey his commaundements, though there seeme at the first, no profit can come thereby. Thus shall wee be sure, both to haue sufficient for this world: and shall also be true children of faithfull *Abraham*.

Hitherto of the first example of

Abrahams Faith.



Abra-



VERSE 9.

By faith, he abode in the land of Promise, as in a strange Country, as one that dwelt in Tents with Isaac and Jacob, heires with him of the same Promise.

Here is the second example of *Abrahams faith*, and the first in order; and is concerning *Abrahams* abiding, or dwelling in that land whereinto God had called him: and this he also did by *faith*. As he went out of his owne Countrey, and came into *Canaan*, by the power, and leading of his *faith*: So by the same *faith* hee abode and dwelt in the same Land.

The parts are two:

1. The *Action* of *Abrahams faith*, in the ninth verse.
2. The *Reason* of that his so doing, in the tenth.

The *action* in the ninth verse, is spoken of two wayes.

1. It is laide downe to bee his *abiding* in the Lande of Promise.
2. It is amplified by two circumstances:
 1. The manner how he dwelt there, in twopoints:
 1. As a Stranger, or in a strange Country.
 2. As one that dwelt in Tents, and not in houses.
 2. The persons with whom: with *Isaac*, and *Jacob*,
Heires with him of the same Promise.

The first point in order, is his dwelling in the land of Canaan (called here the land of Promise).

By faith he abode in the land of Promise.

Canaan is now called *the land of Promise*, because it was promised in the verse afore-going, as we then heard: so that the meaning is, he *abode in that Land*, which was promised him, when he came out of his owne Country. Which Country *Abraham* knew not by name, when he left his own, nor till he came thither: but then God told him, *This is the Land I will give thee and thy seed*. Genesis 12. 7. In this Land thus promised, *Abraham* dwelt and remained, the rest of his life, which was a hundreth yeeres.

In this Action of *Abraham*, are three particular points.

1. He dwelt in Canaan.
2. That Canaan was the *Land of Promise*.
3. He dwelt there *by faith*. For the first:

Concerning *Abrahams dwelling* in Canaan, diuers questions may be moued.

First, how it is true, that he abode or dwelt there? seeing it is apparant in the Story, he *dwelt in Egypt*, Gen. 12. 10. and in *Gerar*. Gen. 20. 1.

Answer: The meaning is not, that he stayed there every day of his life; but that he liued and died there, and made it the place of his residence and ordinary habitation, whereunto he alwaies resorted againe, if any occasion drewe him abroad.

And further, hee went not into *Egypt*, but vpon such special cause, as could not be otherwise helped, as vpon a famine or such like, Genesis 12. 10. Then there came a famine in the Land, therefore *Abraham* went downe into *Egypt* to sojourn there. Where it appeares: first, that the cause was extraordinary: secondly, that hee went not to make any dwelling, but to sojourn there for a time, and then to re-
paire

paire home againe.

Where wee learne, that as a man is not to depart out of that Land, where God hath appointed him to dwell, but vpon good and sufficient causes: So, when those causes cease, which drewe him out, hee is not to stay longer from home; but to repaire againe to the place of his ordinarie dwelling. God would haue a man dwell at home: and it is leuitie, and a token of an vnconstant minde, and a running-head, for a man to desire to bee alwayes abroad.

Birdes flie abroad, but so as they may come to their nests at night: So men should endeour, as much as may be, to take fewe occasions of being from their dwellings: and when they needes must, to let it be for as short a time as may be. For, as it is a signe of a light woman, Prouerbs 7. 11, *Her feete cannot abide in her house*: So is it of an vnstayde man, Vpon euery occasion to bee caried from home.

We must therefore followe holy *Abraham*, who is heere commended for abiding, or dwelling in the Country, which God had giuen him.

Again, this practice of *Abrahams faith*, condemnes the *wandering begger*, to be an vnfaithfull and vngracious generation. Our Land (by the abuse of our peace and plenty) is full of such. Aske them where they dwell: their answer is, They haue *small dwelling*; but, looke into the matter, and they haue the largest dwelling of all: for they dwell euery where, & all abroad; they count it bondage to be tied to one Towne, or dwell in one Parish, and thinke it freedome and libertie to dwell euery where. These are Carerpillars of a Common-wealth, and the greatest robbers of the poore that are. Common Theeves steale from rich men: but these steale from the poore; they get that from men, which the true poore should haue. No good comes to Church nor Common-wealth by these men, but much hurt to both. For, a finger cut off from his place, is of no vse: so, a man liuing

liuing out of his calling, and out of his place, is of no vse in the body politique.

Happy will it be with our *Church & State*, when we haue such lawes, and such execution of them, as that this disorder may be reformed, & euery man confined to his owne dwelling, & none suffred to liue in our Kingdome, who is not of som Parish: for let vs be assured, so many wandring beggers, so many blemishes in our gouernment.

Thirdly, *Abrahams dwelling in this Land* (being a fruite of his faith) teacheth vs it is no good token, but an ill signe for a man to be vncertaine in his dwelling. It is the fashion of many men, if they trauaile, they neuer lodge at one place twise: and for their dwelling, it is not certain, but now in the North, now in the South: now in this Parish, now in that: now in this iurisdiction, now in another: Sometime in the City, sometime in the Countrey. Who be these? But either such as be in debt, and purpose to deale ill with their Creditors: or that are malefactors, and heereby labour to auoide the censure of Authoritie: or else they be Papists, which by this meanes labour to lurke vnseene, and to escape the law, as many of them doe, either by skipping out of one Parish, Diocesse, Countie, or Prouince into another, and so auoiding the authoritie of all: or else, by lurking in great Cities, and so lying as *Sojourners*, and not as *Parishioners*, vnseene or vnmarked in so great multitudes. Let our Authoritie take the more carefull notice of such men, the more craftily they labour to creepe from vnder it: and let such men knowe, they discouer themselues the more by this practice, to bee *unfaithfull* either to GOD, or Men, or both; seeing that GOD heere commendes *Abraham* for dwelling or staying in that place, which GOD had appointed him. And so much for this question.

Againe, it may heere be demaunded: How *Abraham* might lawfully dwell in *Canaan*, seeing it was then *Idolatrous*. It may seeme, that therefore it is not vnlawfull

full for men to dwell in Popish or Idolatrous Countries.

I answered: *Abraham* did not so vpon any priuate motion, nor for any worldly cause, but vpon speciall warrant and calling from God: otherwise his so doing, had not beene iustificable: therefore that practice of his cannot be a warrant for any to doe the like, without the like cause and calling.

But how could *Abraham* be preserued from the contagion of Idolaters, liuing amongst them? I answered:

First, God that called him thither, did there preserue him, Again, *Abraham* liued in the Country, but conuersed not with the people at all, but in some necessary and ciuill affaires: and by this meanes hee escaped the danger of infection.

Where we may learne, that if any man would liue in such places without hurt to their conscience, let them first be sure that they haue a calling and warrant from God, to liue in those Countries. Secondly, let them conuerse with Idolaters warily and sparingly: and so shall they preserue themselves from the occasions of euill, as *Abraham* did, who abode in an Idolatrous Country: and so, though not without danger, yet without hurt to his religion. Thus wee see *Abraham* dwelt in the Land of Canaan.

Now secondly, this Land is called the *Land of Promise*: that is, the Land formerly promised him by GOD, when hee called him out of his owne Countrey. And it is likely that the Apostle doth not heere first of all call it so: but that it was known generally amongst the Patriarkes by that name: and that *Abraham* himselfe did first of all so call it; who, when hee looked vpon it, and considered the fruitfulnessse and excellency of it, did euermore remember, and call to minde, *this Land is promised to me*, this is mine by promise. And herein he rested and satisfied himselfe, though he had not the possession of it.

Heere wee may see the excellencie of true faith: which depends

depends vpon the *promises* of God, though they be vnperformed. A Land of *promise* contents *Abraham*, hee leaues the *possession* to his posteritie. It is hard to finde such faith in the world: It is Land in *possession* which wee looke for. A Land of *promise* cannot content vs: but let vs labour to practise faith, and to take comfort in the promises of God, and leaue the performance to Gods appointed time.

Thirdly, he dwelt in this Land *by faith*. And no meruaile, for had it not beene by faith, hee would neuer haue dwelt there, where he had not so much as a roome for his Tent to stand in, but hee must borrow it; nor to burie his dead in, but hee must buy it. This was against reason, yet *by faith* hee dwelt there, as afore by faith he left his owne, which was also against reason. Where still the power of faith is magnified to bee such, as it will carie a man ouer all impediments of obedience, and will giue him victorie not against one, but against all obiections; and power to performe not one, but many things contrary to carnal wisdom.

Wee must heere learne to examine, whether wee haue a true and sound faith or no. If wee haue, then wee must not doe some one or fewe actions in faith, or die in faith, but wee must liue by faith, the whole course of our liues, *Wee must walke by faith, and not by sight*, saith the Apostle, 2. Corinthians 5. 7. So saith hee of himselve, Galathians 2. 20. *I liue by the faith in the Sonne of God*: he saith not, *hee hopes to die in that faith*, but *he liues by it*. And in the former place be saith not, wee must set a step or two, but wee must walke by faith, which argueth a continued action: and therefore it is that Saint Peter saith, Gods children are kept by the power of God, through faith vnto saluation, 1. Peter 1. 5. In which words two thinges are spoken of faith: the first is affirmed; namely, that faith preserueth a man to saluation through all hindrances, either of inward temptations, or outward crosses, which the diuell or the world can lay in his way. This preservation is one of the greatest workes in the world, and therefore it is worthily ascribed to God; the po-

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wer of God preserveth vs, but *through faith*. The second is implied; that therefore we must labour to *keepe that faith* evermore with vs, which must keepe vs, and to cherish and preserve that that must preserve vs to salvation. *David was an excellent practicioner hereof* no man was more tried and tossed then he, yet he ever drew neere vnto God, Psal. 73. 28: *Indeepe sometime he said, all men were liers, but that was in his feare, Psal. 116. 11. And againe, I am cast out of thy sight, but that was in his haste, Psal. 31. 22.* that is, when the force of some passion, or the violence of some temptations did carie him headlong: but otherwise he ever *lived the life of faith*.

So must wee, not thinke to liue in sensuality, and die in faith: but to liue by faith, in all our actions, from one day to another, meditating dailly on Gods promises, and beleeuing them, and relying on them, and applying the generalls to our owne selues, and practicing faith by making conscience offinne, and inuring our selues to patience and long suffering. Thus doing, we shall be children of faithfull *Abraham*, who first by faith left his owne Country, and then by faith also dwelt still in the Land of Canaan. And thus much for the *action of his faith*: *Hee abode in the Land of Promise.*

Now followe the circumstan- § 1. The manner how:
ces of the action, which are two: § 2. The Persons with who.

The manner is laid downe in two points:

1. As a stranger:
2. As one that dwelt in tents.

The first point, for the manner, is laide downe in these words:

As in a strange Country.

The meaning is: he esteemed it a *strange Country* to him, and accounted himself a *stranger* in it. Against which, it may be objected, that he was familiarly acquainted with *Marræ, Aner, and Eshcol*, three great & mighty men of that Country: then he & they were confederates together, Gen. 14. 13. therefore it seemes he liued not like a stranger in the Country.

Some answer, that these three were not *Cananites*, but
neere.

neere a-kinne to *Abraham*, and had other names: but the Text is plaine in that place, that *Mamre* was an *Amorite*, and the other two were his brethren. Therefore the answer is, that in all likelyhood they three were *Profelites*; and that by *Abrahams* godly perswasions they had renounced Idolatry, and were come to the knowledge of the true God, and that they ioyned with *Abraham* in the worship of the true God, and so were his conuerts; whereupon *Abraham* (as he might lawfully) conuersed with them as his familiar friends. And hereof there are two Inducements:

First, it is said, Gen. 14. 13. that they were confederates with *Abraham*: and it appeared so by their deedes; for they ioyned their powers, and assisted him in the warre against the the Kings (Gen. 14. 24).

Secondly, it is said, Gen. 14. 13. That *Abraham* dwelt on the Land of *Mamre*: he was his Tenant or Farmour. Now, it is more then likely, *Abraham* would not haue so farre beene beholden to them, but that they were true Christians, and of his owne religion.

Therefore this hinders not, but hee might be a stranger notwithstanding, vnto the body of the people, and that it is true that *Abraham* saith of himself vnto some of them, Gen. 23. 4. *I am a stranger and Sojourner amongst you.*

But it may be then demanded, Why did *Abraham* liue amongst them as a stranger, and in that Land as a Sojourner?

I answer; the reasons were diuers: First, he had title giuen to that Land, but no possession; he therefore contented himselfe with that that God gaue him, and chalenged not any possession all the dayes of his life, but bought or borrowed of *Mamre* the place where he liued and dwelt (Gen. 14. 13) and of the *Hittites* a place of buriall. Gen. 23. 3. &c.

This may teach all men not to be too hasty, in seeking for that, that it may be, is their right: let not men prescribe their owne times, nor be their owne caruers, but leaue their affaires to Gods disposing, and enter no further then they see God goeth afore them. *Abraham* must be a stranger in his

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owne lands; and thou sometime must be content for a time to be a stranger to that which is thine owne.

Secondly, they were all of them for the most part heathen Idolaters: amongst whom *Abraham* would not conuerse, but as sparingly as might be. Now if *Abraham* would be a stranger in his own Country, rather then liue familiarly with Idolaters; It sheweth how little faith, and lesse conscience they haue, who can be content to liue in the midst amongst Idolaters, where they haue nothing to doe, and can conuerse with them in all familiarity, without any scruple of conscience. *Abraham* made himselfe a stranger at home to auoide Idolatry; but they will make themselves at home in a strange Country, to intangle themselves in Idolatry: these men will hardly proue the children of *Abraham*.

These reasons *Abraham* himselfe had in this his so doing.

There is a third, a more spirituall or mysticall reason; and that reason God had in making *Abraham* liue in Canaan as a stranger; Namely, to teach all Christian men their duty, to the worlds end.

Abraham is the Father of the faithfull, *Rom. 4. 11.* And this is our honour to be the children of *Abraham*; we must therefore follow our Father in his faith, and in the practice of it: we must liue in this world as Pilgrimes and Strangers, even in the midst of all our peace & prosperity, of all our liberty, riches, lands, and possessions; yea, of all our friends & worldly acquaintance. If it seeme strange how this can be: I answer, the practice of it consists in six actions.

First, we must not bathe our selues in the pleasures of this world. Pilgrimes take but little delight in their iourneyes, because they thinke themselves not at home. This is *S. Peters* argument: *Dearely beloued, as strangers and pilgrimes abstaine from fleshly lusts; which fight against the soule, 1. Pet. 2. 11.* For, too much delight in fleshly pleasures, smotheres the grace of God in vs, and lets loose all finnes, and giues life vnto all corruptions.

Secondly, we must use this world as though we used it not: that

that is, euen the necessary comforts & delights thereof: they be the very words of the Apostle, 1. Cor. 7. 31. For, so the Pilgrime, when he passeth through a strange Country, hath not his minde troubled with looking or thinking on the goods or commodities of that Country where he is: but vsing as much thereof, as is necessary for him, all his thoughts are on his owne Country. So should we, when we are in our best estates, in our greatest iollity, in the midst of our wealth, and abundance of pleasures, cast our minde from them, & haue our thoughts euen then conuerting in heauen, where is the place of our abode. This is likewise the Apostles exhortation, Philipp. 3. 20. *Worldly men make their belly their God:* that is, drowne themselves in carnall pleasures, so farre, as they forget any other God, any other heauen. But we must not doe so: *our consideration must be in heauen;* from whence wee looke for our Saviour Iesus Christ.

Thirdly, wee must haue a serious care and endeouour to please God: for, *all the earth is his,* and wee are but sojourners in his sight; therefore as the Pilgrime is careful to please the Lord of the Country, by whose leaue he travels through it: so must we be to please the Lord; seeing as God saith, Leuit. 25. 23. *The land is his, and we are but strangers and sojourners with him.*

And hereunto adde a fourth, which is neere a kinne vnto it: We must cast all our care on God, seeing that he is Lord of the earth, & we are but Pilgrimes and Sojourners: David saith, Psal. 24. 1. *The earth is the Lords, and all that therein is:* The same David cōfesseth, Psal. 39. 12, *He is a stranger before God, & a sojourner as all his Fathers were,* & therupon desireth God to heare his prayer, hearken to his cry, & not to keep silence at his teares: as though he had said, Inasmuch as I sojourn with thee, thou art to heare my complaint. For, as a Sojourners cares, none looks for nothing, but depends on them for all things with whom he sojournes: so must we cast all our care on God; for he careth for vs, he is our Landlord, wee are his Farmours, and Tenants, wee hold the earth from him,

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by no lease for yeares, but at his will, and it is lent vs: let vs therefore but haue care to please this our Landlord, and care for nothing.

Fifty, wee must giue continuall thanks and praise to God for his good blessings wee receiue in this world: for all are his, and wee are but strangers. Thus did all Gods Saints in olde time; *Iacob, Hee was lesse then the least of Gods mercies.* But especially there is one memorable example of *Dauid*, and the Church in his dayes, 1. Chronicles 29. 13. 14. 15. 16. When hee had prepared abundantly for the building of the Temple, hee prostrated himselfe before God: and in his owne name, and the peoples saide thus; *Riches and honour come of thee, therefore our God wee thank thee, and praise thy glorious name. But who am I, and what is my people, that wee should offer vnto thee for; all is thine, and of thine owne haue wee giuen thee: for wee are strangers before thee, and sojourners, as all our Fathers were.* Thankfulnesse becomes all men, especially strangers. Therefore, as Pilgrimes doe thankfully accept the fauours shewed them in a strange Country: So must we, all the blessings God giues vs in this world; where we are but strangers.

Sixty and lastly, we must hasten to the kingdome as a Pilgrime doth to his iourneyes end; on to his owne Country; and till he can, is alwaies thinking of it, and sighing after it. So must we (who are as dwellers in sojourners in this house of clay) long after heauen; and (as *S. Paul* saith he did) desire to remove from hence, and to dwell with the Lord. Strangers are not to take much pleasure in foraine Countries, as to forges their own. So Christian must not be so in love with this world, as to forget or neglect the world to come; if they do, they are not worthy of it, and shew themselves to be strangers, as *Abraham* here was; but men of this world, who had their portion in this life, *Plal. 91. 14.*

In performing these six actions, men shew themselves strangers in this world. And thus must we doe, each in his part of all worldly prosperitie, if wee looke but to enjoy the

the glory of a better: And thus doing, we shall be children of faithfull *Abraham*, who dwelt in the land of *Canaan*, as in a strange Country.

As one that dwelt in tents.

The second point for the manner, how *Abraham* dwelt in *Canaan*, is, that he built himselfe no houses, nor made Orchards or Gardens, but dwelt in tents or tabernacles; which were such houses, as now are vsed in warre, and are yet called by the same name, *Tents*, or *Pavilions*: whose matter is not wood, nor stone, but cloth, stuffe, or skinnes; and are easily reared and soone taken downe: and when a man departeth, he may cary his house with him. That *Abraham* did thus, appears in the Stories written of him. He came to *Bethell*, and there pitched his tent, *Gen. 12. 8*: and *Gen. 13. 18*. he removed his tent: and *18. 1*. God appeared vnto him, as he sate in his tent dore: and *18. 9*. being asked where *Sarah* was, answered, shee is within in the tent: and these tents are called his place, *Gen. 18. 33*: and his house, *24. 2*. Out of all which places it is plaine, that he dwelt in tents; and that not onely at his first comming, when he had not time to build him an house; but even all the dayes of his life, after his comming into the land of *Canaan*.

But why did *Abraham* dwell in tents, and not in houses? was it because then there were no houses? Not so. For there were Cities built even afore the flood, *Gen. 4. 17*: *Cain* built a Citie: no metuaile therefore if there were many after, as *Sodome* and all her sisters. And though it appears not they digged into the earth for naturall stone, yet had they Bricks, which they made themselves, *Genesis, 11. 3*: and surely, the world which built the huge tower of *Babell*, *Gen. 11*. would not stick to build themselves houses. Nor can it be said, that those Cities, *Sodome*, *Gomorrah*, and the rest, were nothing but a multitude of Tents together. For, we read *Genes. 19. 3*. that *Lot* dwelling in *Sodome*, received 2. Angels into his house; and in the 4. verse, that the *Sodomites* came and environed his house round about to take them; thinking they had been men: and

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and when Lot refused to deliver them, that they pressed for
upon the house to have broken up the doore: but all this might
have bin spared, if it had bin nothing but a tent, which a
childe may cut in peeces with a knife. It is manifest then,
that there were houses in those daies. Why then did *A-*
bram build none? was it because he was poore & could
not? Not so: for contrariwise, *Gen. 12. 5, Hee carried with*
him from his own country, all the substance he possessed. And
what that was, is particularized, *Gen. 13. 2. He was very rich*
in cattell, in silver, and in gold. His riches were both great, &
of the best. So thē he could, but would not. But why would
he not? Was it vpon a prowd humour, or in a conceited
singularity, because he would not bee like other men, but
haue a singular way of his owne? No: *Abraham* was none
of those, who allow nothing, but that that is done of them-
selves; and who thinke nothing good, if it be ordinarie: for
he was a holy man, and famous for his faith. So then none
of these were the reasons of this his so doing.

The reasons then why *Abraham*, and other holy Pa-
triarchs, vsed to dwell in tents, and not to build them houses,
were of two sorts; *Ciuill* and *Holy*.

The Ciuill or Politicker respect that they had, was this:

They holding themselves Gods seruants, did depende
on his word; and therefore did submit themselves to goe
vp and down the world, whither soeuer God did call thē.
Being then to remooue, every day (they knew not when
nor whither) it was therefore both the fittest and cheapest
to dwell in tents, which were soone pitched vp, and soone
taken downe. Neither neede it to seeme strange, that they
could liue for cold, in those poore thin tents, all the yeare
long; for the country and climate there, was alwaies tem-
perate enough for cold: and rather inclining to too much
heate.

The Holy or religious respect was this: They held them-
selves but *strangers upon earth*, & therefore would not build
themselves cities or houses; as looking or caring to liue vp-

on earth; but dwelled in tents, as seeming desirous, to remove from the earth to heaven; the sooner the better. And this did the Fathers of the old Testament not that they thought it vnlawfull to build cities; or dwell in houses; but that they might testifie their religion, and their expectation of another world; in the midst of that profane age wherein they liued: wherein there were almost none, that either regarded, remembred, or acknowledged, a world to come.

And this was not the particular, or singular deed of *Abraham* alone. All holy men in those daies, liued in tents. Gen. 9. 21. It is cleere that *Noah* dwelt in tents, though then he was king of all the world. And so did *Eber* also, as long as he liued with *Abraham*: Gen. 13. 5. *Lot* had sheepe, and cattell, and tents. And thus they did, because (as the Apostle saith) they had here no enduring city, but they sought for one to come. Heb. 13. 14. And they thought, they euer heard that voice sounding in their eares, (*Micah*. 2. 10.) *Arise & depart, for this is not your rest.*

Contrariwise, the wicked of the world, because they set vp their rest in this world, and cared for no other; they began presently to build them houses, nay cities, (as *Cain* did euen in the beginning) Gen. 4. 17. And the Sodomites had a citie, euen walled (as is likely) for *Lot* was sitting in the gate of Sodom, when the two Angels came to him, Gen. 19. 1, 2. And the Canaanites had cities walled exceeding high: (*Numb.* 13.) But we find not, that euer Gods children built them cities, vntill they came to haue a settled Church of their owne. But contrariwise, it is worth obseruing, that God promiseth his people, that they shall come and dwell in cities which they built not: namely, which were built by worldly men to their hand. And thus wee see the reasons why *Abraham* dwelt in tents. Now let vs see the vse of it.

First, here we learne frugalitie, out of the ciuill vse of their tents; that is, to vse the blessings and comforts of this life, as soberly and sparingly as may be: and to bestowe as little cost as may be of our selues, in such things as perish in
the

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the using : namely, meate, drinke, apparell, and houses. For what is spent herein, is spent only on our selues : and being spent, is gone ; therefore the lesse, the better : alwaies provided, there be a discreet care had of our healths, and of the credit of the places wee hold : and of our inabling to the duties of our calling. Which beeing sufficiently provided for, it is a Christian frugality to spare, what further may be spared : And he hath the lesse to answer for, who spendeth the least in superfluities.

Again, here we are taught *contentation* in the state which God hath appointed vs, & not to struide too fast to climbe to wealth. These holy men can be content *to dwell in tents*, and tabernacles, though they might haue compassed much more ; for they were great and mightie men. *Abraham* had 318 men, able to beare a sword, in his house dailey ; & with them, and a little helpe more, hee ouerthrew diuers kings, and rescued *Lot*, (*Gen. 14. 14*). He that durst encounter, and did overcome such an hoste ; How many inhabitants of the countrey, could he haue beat out of their houles ? And how many tenants could hee haue put out of their Livings ? And how much of that countrey could he haue inclosed to himselfe ? Surely, euen as much, and as many as hee had pleased. Yet dooth hee no such thing ; but contrariwise, considering himselfe to bee but a tenant vnder God, hee is content to let every man sit quietly by him, and himselfe *to dwell in tents* ; rather than to incroach one foote further than God bade him, though he had bin able.

This checketh the pride, or couetousnesse, or ambition, or all, of such as *ioyne house to house, Land to Land*, Lordship to Lordship, Towne to Towne ; and care not how many mens houles they pull downe, to build one of their owne : nor how many men want land and liuing ; so they haue their parkes, and pastures, gardens, and orchards, and all other delights they can deuise. These are so farre from *Abrahams* minde, who desired onely so much land,

as his tent might stand on, & might feed his cattell; as they can inclose and make seuerall to themselves, that which in common should be the liuing of many soules. But what can befall such men? but that that Esay prophecieth to them, (Esay 5.8.) *Woe be vnto them that ioyne house to house, and land to land, till there bee no place for the poore to dwell in.*

Thirdly, in that *Abraham* liued thus, as ready euer to depart into any other countrey, when God would call him: It sheweth, that true faith dooth neuer limit Gods hand, either in the greatnesse, or length of trialls, but submitte it selfe wholly to his will; being resolved & content to suffer all trialls, how great soeuer, and how many soeuer God pleaseth to lay vpon a man. Reason would haue said, I haue left one countrey at Gods word: if I must leaue another, then I shall neuer knowe an ende, nor haue any thing certaine to trust to. But faith faith, As I haue left one countrey at Gods calling, so vpon his worde I will leaue twentie more: For God hath as good reason to bid me the second time, as the first; and his loue cannot faile me: he may suster me, but can neuer leaue me. Thus spake *Abrahams* faith. And note alone: For *Iob*, though hee crieth out of the violence of his temptation, *The arrowes of the Almighty are in mee, and the denime thereof doth drinke up my spirits; & the terror of God doe stirr against me* (Chap. 6.4.) Yet when faith comes to play his part, he then protesteth, that though God kill him, yet he will trust in him, & he shall be his saluation. (Chap. 13.15.) See, *Abrahams* faith will lead him from countrey to countrey; and *Iobs* will carrie him through life and death. And noble *Dauid* is not behinde for his part, for hee will lose his kingdome, if God will haue it so. 2 Sam. 15.26. *If (saith Dauid) God say, I haue no delight in thee, loe here I am; let him doe to me* (not what I in my reason could wish, but) *what seemeth good in his eyes.* Behold now, in these holy men, the practice and obedience of true faith. It prescribes not God the measure,

how

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ther; and thus doing, wee haue our conuersation in heauen, though we liue on the earth. And this wee should doe the rather, because generally the world is full of such men; who (as the same place saith) doe minde nothing but earthly things. Now it is a hard thing for a man to be vnlike the world, and to resist multitudes, and generall examples; but we must still remember wee are *Abrahams* children, and children must labour to be like their father, and not the common multitude: and it must more moue a good child, what his father alone doth, than what is done by many other.

Thirdly, let vs obserue, how God promising *Abraham* only the Land of Canaan, that is, a temporall inheritance; hee lookes further, for a *City in heauen*. This he did out of his faith; for hee knowing that Canaan was but a type of heauen, therefore in consideration of the earthly Canaan, hee arose to a consideration of the heavenly: and in the promise of the earthly, apprehended the heavenly. This is the true and Christian vse of all Gods blessings, giuen in this life; in them to behold better things laid vp in heauen, and shadowed in the other. Men vse for their vse, spectacles in reading; but they take no pleasure in looking vpon them, but at other things by and through them: So should Christians, through all temporall blessings, looke at *spirituall* and eternall, which are promised and shadowed vnder the *temporall*. Thus doth Christ himselfe teach vs, in the very order of the *Lords praier*: directing vs to pray for *temporall* blessings first, in the fourth petition; and then for *eternall* in the fift and sixt: as though that the one were introductions and passages to the other. And this made the Prophets so ordinarily couer spirituall blessings vnder temporall; and put temporall deliverances, for spirituall, and confusedly oftentimes one for another; because that the holy men of the olde Church, did neuer rest in view of any temporall promise, or blessing; but ascended to the contemplation of higher things in them. How pittifull

pittifull then is the practice of worldly men? who vse Gods blessings so, as they daily abuse and peruert them; vsing meate to gluttony, raiment to pride, learning to vaine-glory, speech to flatterie, wit to deceipt, authoritie to reuenge, callings to oppression; whereas they are all giuen to be helps in Gods seruice, and furtherances in religion, and meanes to helpe vs towards heaven. These men looke at Gods gifts, with the eie of reason, and no further: but if they looked at them, with the eie of faith, as *Abraham* did; it would teach them to make a heauenly and spirituall vse of them, as he did.

Lastly, in the generall state of the reason, and of *Abrahams* practice; obserue, how he hauing promise of Canaan, waited for heauen. Now, no man waiteth for any thing, but that which he hath hope of; nor hopeth truly and properly, for any thing, but that which he hath assurance of: for hope maketh not ashamed, Rom. 5. 5. Not worldly hope, for that hath deceived no more than ever trusted it: But Hope in God, neuer deceived man; nor went any away disappointed, that hoped in God. Therefore, here it is apparant, that hope of heauen, goeth with assurance: and this assurance must be particular to the beleeuer, as the beleefe and faith is.

But the *Papists* say, This is true indeed of *Abraham*, hee had not only hope, but euen full assurance; but that came by extraordinary reuelation: So that this is a rare example, & his particular reuelation, is no generall warrant to vs.

We answer from *S. Paul*, (Rom. 4. 11.) that *Abraham* is the father of the faithfull; and that his faith is a patterne for all Christians to follow: for else, why doth the Apostle so farre extoll, & set forth that faith of his, aboue 1300. years after his death? shall it be only for his commendation, and not for our imitation also? Therefore euery man that will walke in the steps of holy *Abraham*, may come with him to that measure of faith, that he may waite for heauen, with assurance to enioy it.

Now

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Now let vs come to the particular description of that heauen, which *Abraham* thus waited for.

A Citie hauing a foundation, whose maker and builder is God.

The description hath three parts:

1. It is said to be a *Citie*.
2. That hath a *foundation*.
3. That *God made and built it*.

For the first:

Abraham by his faith waited for *heauen*: But for which? For there are three heauens, or differences of heauen in the scripture.

The first, that wherein we liue and breath, birds flie, and clouds mooue.

The second, that wherein the starres are:

The third, is that, that is aboue them both, and is invisible; the seat of Gods glory, where God reuealeth his Maiestie in speciall manner to men and Angels. *This heauen Abraham waited for*. For as for the first, he liued in it: And for the second, he knew it as well as most men; for it is credibly thought, he was a notable Astronomer. So that it was the third and highest heauen, *hee waited for*: which hee knewe this world could not giue him: and therefore expected it in another.

Now, this heauen which was *Abrahams* hope, is called a *Citie*.

A *Citie*, properly is a place for the habitation of men, compassed with walles, and distinguished by streetes and houses. Now properly heauen (or the estate of holy men in heauen) is not a *city*; but, as elsewhere in the scripture, it is called a *house*, a *tabernacle*, a *temple*, an *inheritance*, a *kingdome*: so is it here called a *city*; namely, for the resemblance it hath therunto, which consisteth specially in foure points.

1 A *Citie* hath many houses, greater, lesse, and for all sorts. So in heauen also, there are *many mansions*,
Iohn,

Ioh. 14. 2. Places of glory for all men: none neede to feare that hee shall not haue fulnesse of ioy, and perfect happinesse.

2 A *Citie* is built, and at first was ordained to this end; that many citizens might liue together in concord and amitie. So the kingdome of heauen, is a *heauenly city*, where the Saints of God shall liue in perfect peace and love, with fulnesse of ioy every one in himselfe, and each one in another.

3 The goodnesse or excellency of a *City* consists in this: To haue good lawes, good Magistrates to execute them, and good people performing subiection and obedience. Therefore the kingdome of heauen is the most perfect *Citie*, wherein Gods lawes are the onely lawes, and they shall be written in mens hearts: where each one is a sufficient gouernour of himselfe, & yet all subiect to God; and their God vnto them all in all.

4 A *City* is a place, where generally are all necessities and comforts for mans life: one part of the countrey hath this commoditie, another that; but in the citie are all, either brought into it, or of it selfe. So in heauen are all parts of perfection, and all complements of happinesse, to make the state of Gods children there infinitely blessed.

Such a glorious place is the *Citie* that was *Abrahams* hope.

Now for the vse hereof.

First, Is heauen such a *City*? Here is a notable comfort to the poore and plaine countrey-man, who liues in the simplicity of the countrey life, tilling the ground, or keeping cattell; and it may be, neuer sawe, or (at the least) neuer tasted of the pleasures and delights of *cities*: If he serue God, and keepe a good conscience, here is his happinesse; hee shall be citizen in the high and heauenly *Ierusalem*; that *City* which was the hope of the holy men of God in all ages.

Secondly, this may teach *Citizens*, in the great, populous,

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lous and poympous cities of this world, to labour also to be *Citizens in heauen*; for that is a *ditie* also, and the best on earth are but shadowes of it. And it may shame them that are drowned in the pleasures and delicacies of earthly cities, and care not, nor looke after the city of the liuing God, the beauenly *Ierusalem* as it is called; Heb. 12. 22. But alas, it seemes they care not for this shame; for where is sectritie, wantonnesse, profanenesse, oppressions, so common, as in these great cities? And as in the Apostles times, the countrey towne *Berea*, was more zealous and religious, than the rich and stately citie of *Thessalonica*, Acts. 17. 11. So is it generally to this day, especially at such places in the countrey, where teaching and knowledge is. But let such cities know, that as they haue better meanes, & more comforts, and their very name should put them in minde, and make them in loue with heauen; so they shall receiue greater damnation.

Lastly, Cities are places of freedome, and all such great places haue some notable priuiledges; therefore men desire to be free in such places: as is to be seene in *London*, *Rome*, *Venice*, &c. Even the greatest persons will bee content to be free of them, and many seeke it, and pay deere for it, or at least, worke a long time for it.

But heauen is the *City of cities*, the perfection of beauty and true happinesse: therefore let every one, that desires either honour or happinesse, labour and strue to be a *free-man of heauen*, and neuer rest till he know hee be. And let those that liue in cities, when they are admitted free-men, (as daily some are) remember what a blessednes it will be, if they can be admitted free-men of the glorious *Citie* which is aboue; and how little that shall auail them, if they want this, which was the hope and ioy of *Abraham*; and all holy men.

To goe further: This *Citie* which *Abrahams faith* waited for, is described by two points:

1. That it hath a foundation.

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2. That

2. That the maker and builder was God.

For the first: Heauenly Ierusalem hath a foundation; such a one, as no city in this world hath: & by this phrase, the holy Ghost insinuates vnto vs, what be the properties of heauen; which be two:

1. The state of heauen is *vnchangeable*.

2. *Euerlasting* and eternall.

First, the state of the Elect in heauen, & their glory there, is not subiect to corruption, or the least alteration; as appeareth in that notable and loftie description of the heauenly Ierusalem, Apoc. 21. 14, and from the 10. verse, to the 21: It hath a great wall and high, 12. gates, 12. Angels for Porters: and the wall had 12. foundations; of 12. sorts of most excellent pretious stones: and the wall it selfe was lasper, and the citie pure gold, like crysell. The state of it is shadowed by pretious stones, and gold; to signifie, as well the durableness, as the excellency therof. And in the 15. Psalme, vers. 1. it is called the mountaine of Gods holines: Hills are hardly removed; and therefore Dauid saith, that Mount Zion cannot be remooued, but remaineth for ever, Psal. 125. 1. Now, if that be true of Mount Zion, in this world; which must needs be taken either *literally*, for the state of the visible Church, which cannot be vitterly ouerthrowen: or *mystically*, for the state of Gods grace, which in this world cannot totally & finally be lost: I say, if this Mount Zion standeth fast, and cannot be removed; how much more true is it, of the state of glory in heauen, and of the triumphant Church, and of heauenly Zion; that it is so vnchangeable, so durable, so vnmoueable, that it cannot be shaken, but standeth fast for ever. And in this respect, well may the Apostle say here, *It hath a foundation*; which the holy Ghost in the Revelation saith, *to haue 12. foundations*.

Secondly, the state of the Elect in heauen, is not onely sure, but *euerlasting*; that is, without end: Psal. 37. 18. *The Inheritance of holy men is perpetuall*: And therefore S. Peter, 1. 1.

4. saith, that the inheritance reserved in heauen for vs is *immortall*,

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*mortall, & not fading away. It fades not away, there is the vnc-
changeablenesse: It is immortall, there is the eternitie of it. And
this is meant, by hauing a foundation: for in this world, so
much the longer doth any thing endure, as the foundation
is stronger. Therefore, seeing the heavenly city hath such
a foundation, no maruell though it indure for ever.*

Now put these two together, and they shew the perfect
excellency of that city, which is both *vncchangeable and e-
ternall*. Where we learne, the great difference betwixt the
state of that world, and this present world, wherein we liue
in the body: For, what is therein this world so excellent, so
pretious, so costly, so artificiall; but is subiect both to *alte-
ration*, and in the end to *dissolution*? The longest day hath
his night; and the longest life endeth in death, after many
miseries, and tossings: the longest *Empires*, and mightiest
Monarchies, had their period, after many mutations: the
stateliest and strongest *cities*, ended in ruine, after many ci-
uill broiles, massacres, and other miseries. So that no glory,
no strength, no happinesse, nothing at all is there in this
world, that is either *constant or perpetuall*, but subiect to v-
ter *dissolution* in the end; and in the meane time, to pittifull
alterations. So weake a foundation hath this world, and the
best things in it. But contrariwise, the glory of heaven
hath such a foundation, as it is both *vncchangeable and e-
ternall*.

The consideration of this difference, hath manifold &
profitable vse. First, we may see how reasonable the coun-
sell of the Apostle is, 1. Tim 6. 17, *Charge them that are rich
in this world, that they be not high minded, and put not their
trust in uncertaine riches, but in the liuing God.* For, what a
misery and vanity is it, to trust in that that is vncertaine,
and therefore will deceiue them? The Apostle tells them
what to doe; namely, *Do good, and be rich in good works, and
be ready to distribute, laying up in store for themselves a good
foundatiō against the time to come, that they may obtain eternall
life: that is, that they so spend their riches in holines & charity*

that they may in the ende attaine heauen, which is the Citie that hath a foundation: and who would not spend riches, which are so vncertaine; for heauen, which is so certaine a glory?

Secondly, this must teach vs to followe the Counsell of Christ Iesus, Math. 6. 19. 20. *Lay not vp for your treasures treasures on earth, where moth and canker corrupt, & theues steale: but in heauen, where is neither canker, moth, theefe, nor any other corruption.* Every man naturally must haue his treasure, and that is it whereon hee sets his heart: now that is vnworthy of a mans heart, which will bee lost wee knowe not how soone. But let vs make heauen our treasure, the glory whereof is both eternall and vchangeable.

Againe, seeing nothing here is certaine, wee must learne to seeke sound comfort, where it may be had. Seeke it in this world, and it will faile vs; but seeke it in the sincere worship of God, and that will minister such comfort in this life, and such glory in heauen, as hath a foundation, and will neuer faile vs.

Further, this must put vs in minde of the holy Kingdome, which is, to remember our Creator in the daies of our youth, Eccles. 12. 1. Seeing this world is so vncertaine, and our life hath so weake a foundation, as wee are not sure to liue to come to olde age: every man therefore, is to heare the conclusion of all; which is, to feare God, and keepe his commandments: and this, the sooner the better. For else, for a little foolish and vaine pleasure, transitorie, & which hath no foundation, we shall venter the loosing of that glorious citie, which hath a sure foundation.

It followeth in the description;

Whose maker and builder is God.

The second point in the description of this citie is, that God was the maker, builder, or author of it. These two words are both one, and therefore it is a needlesse labour of some that would distinguish betwixt them: for, the mean-

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ning is, *God made*, that is, prepared the glory of heaven, and he *built it*; as though he should say, Heavenly Ierusalem is a glorious *citie*: and no maruell though it be so, for *God made it*. And if you will needs, that beeing a *city*, it must be *built*, be it so; for God is *the builder of it*.

This doctrine is euident in the Scriptures, *Psal. 136. 5. God by his wisdom made the Heauens*. And here is another maine difference betwixt this world, and the glory of heaven: The *Cities* of this world were built by man, but Heaven by *God himselfe*. The arte and skill of men built the cities of the earth, and sometime the couetousnesse, or other corruption of man, as is manifest in the beginning; for *Cain*, a couetous, cruell, and ambitious man, built the first citie in the world: but holy and good men, haue not the honour to be *builders of this City*; No, they are *Citizens* of it, but God onely is the *author and builder of it*.

No man may doubt hereof, because this third *heauen* is inuisible: for the *Angels* also are *inuisible*, and yet Gods creatures. Besides, our Creed teacheth, that God is *Creator of all things visible and inuisible*,

If wee doubt why God made it, seeing hee made all things for man, and man in this world hath no sight nor vse of it. The answer is, God made it for two ends.

First, to be his owne glorious palace (not wherein he would confine his beeing, or his presence, but) wherein he would make his glorie most apparant; and wherein his glory should in a sort dwell. In which regards, it is called *his throne*, *Esay 66*. And in our Lords praier wee say, by Christs owne teaching, that God *our father is in heauen*. Therefore as *Princes* bulde themselues palaces, to shewe their power and puissance, and to magnifie themselues, and to be fit habitations for their greatnesse; So God made the third heauen to be the *throne of his glory*.

Secondly, hee had also a respect herein to his creatures; for, hee made that heauen, therein to reueale his ma-

iestie and glory to his reasonable creatures; *Angels and Men:* and (by shewing them his glory) to glorifie them. *For in Gods presence is the fulnesse of ioy;* Psalm. 16. *ultim.* And in this sense is it true, that *God made all things for man,* (as man for himselfe:) namely, all things, either for his soule, or body, or both; either for his vse in this life, or in the other. And so the third heauen was made for mans vse; not in this life, but in the life to come: for his soule, vntill the last iudgement; and after that, for both soule & body.

Hence we learne diuers instructions.

First, in that the third heauen, which neuer was seene with the eie of man, is here positively affirmed to be made by God: Wee learne, that therefore it is one of Gods creatures; and not eternall, as some hold, and goe about to prooue, thus: God is eternall; but hee must bee in some place: and heauen is the seate and place of God; therefore it is coeternall with God. But I answer, from Gods word; that though heauen bee the seate and throne of Gods glory, and where hee manifesteth, and magnifieth his glory; yet is it not the place of his substance and being, for that is infinite, and incomprehensible: and it is against the Christian faith, to imagine the Godhead to bee comprehended or contained in any place. 1. Kings, 8. 27, *The heauens, yea the heauens of heauens cannot comprehend thee, O Lord; how much more vnable is this house that I haue built?*

Nor is it materiall, that we knowe not on what day it was created; or that it is not named amongst the workes of the creation. For the same is true of the Angels also: and it pleased Gods wisdom, for speciall causes, to name no creatures particularly in the creation, but visible; whereas wee knowe, both from our Creeds, and Gods word it selfe, that hee is the creator of all things both visible and invisible. Therefore, though wee knowe not what day the third heauen was made; yet is it sufficient, that here is said,

said, *It was made and built by God himselfe.* Whereupon it necessarily followeth, it is a creature, and not coeternall with the Godhead.

Secondly, here appeares the weakenesse of one of the commonest arguments, vsed for the defence of the *Ubiquitie* and *Consubstantiation*. Christ (say they) is present bodily in the Eucharist, and they prooue it thus: Christ is in heaven, and hee is God: But heaven is every where; for God is every where: and where God is, there heaven is: (as where the King is, there the Court is.) Therefore Christ may be in the Sacrament, and yet be in heauen notwithstanding.

I answer, the ground is false: *Heauen* is not every where; for then it is in *Hell*: which to affirme, is absurditie, confusion, and impietie. Indeede *Gods presence* is every where; and where his presence is, there is his power: as where the Kings presence is, there is also his power and authorities; and there may be any seate or course of Iustice: and so where he is, the Court is. But if you take the Court, for some one of his chiefe houses, then the saying is not true. But contrariwise, as the Kings power is, wheresoever his presence is; and yet hee may haue one house more sumptuous, and magnificent than all the rest, which may be called his Court, by an excellency aboue other: and that Court is not alwaies where the King is, but in some set and certaine place, and not remouable.

So Gods power and glory is every where; and yet his most glorious Court, the *third heauen*, is not every where, but in his limited and appointed place, where Gods glory shineth more than in any other place.

Again, if heauen properly taken, be every where, then it is *God himselfe*: for that that is every where, must needs be deified; and indeede some, to maintaine this opinion, haue said little lesse. But if the holy Ghost may moderate this disputation, hee plainly tells vs here, *That God is*

the maker & builder of it. Therefore, assuredly it is not God, but one of Gods creatures.

Thirdly and lastly, let vs obserue the description of heauen, included in these two words, *maker* and *builder*. God made it, that is, it is one of his creatures; hee made it as well as the rest; and *he builded it* that is, (as the word signifieth) made it with arte; or he bestowed skill and wisdom vpon it. For, though we may not imagine any substantiall difference betwixt these two words, for matter; yet in signification they differ: and so farre wee are to obserue it.

Here then wee learne, that the third *Heauen* is like a peece of worke, wherein an excellent workeman hath spent his arte, and shewed his skill; that is, that the highest heauen is a most glorious place, and surpasseth all other creatures of God in glory and excellency, so farre as therein shineth the glory, skill, and wisdom of the *Creator*, more than in any other creature. In which regard, it is no maruell though the Holy Ghost say in another place, That the eye hath not seene, nor the eare heard, nor mans heart conceived, what God hath there prepared for them that loue him: 1. Corinth. 2. 9. And Saint Paul himselfe, though hee had the honour to be taken vp into this third heauen, and to see and beare the glory which is there; yet afterwards could not he expresse the glory hee had seene. And this was figured in the *Temple of Ierusalem*, which was the mirror, and beauty of the world; for the building whereof, God both chose the skilfullest men, and endued them also, with extraordinary gifts: namely, *Bezaleel* and *Aholiab*. Now, as thereby that *Temple* was the most excellent peece of worke that euer was in this world, made by man; so the highest heauen (which was mystically prefigured in *Salmons Temple*) is the most excellent of all the workes of God.

The vse of this doctrine is not to be omitted.

First, if that bee so excellent and glorious a place, wee must

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must all labour to come thither; for about all things, it seemes worthy to be sought for. People come out of all places of the countrey, to dwell in great townes, and rich cities; and men labour to be free-men there, and to haue their children free in them; and euen the greatest men, will haue their houses either in, or neere them; that so, though they will not alwaies dwell in them, yet they may sojourne in them at their pleasures now and then. And why all this? but because, first, they are places beautifull, and many waies pleasant to the eie. Secondly, full, and frequented with the best company. Thirdly, replenished with abundance of all things needfull for mans life, for necessitie, comfort, and delight. Fourthly, they enioy many priuiledges and freedoms. And lastly, all this is most true of such cities, where the King keepes his Court.

If this bee so, then how is heauen to bee sought for? Behold here a goodly citie, a citie of God (whereof, *London, Paris, Rome, Venice*, nay *Ierusalem*, are scarce shadowes) the true Ierusalem, the *ioy of the whole earth*; nay the ioy of the world, and the glory of all Gods creatures, made immediately with the hand, and *built* with the skill and cunning of God himselfe. The Princes of the world, & euen of Rome it selfe, wondred at the beauty, and were amazed at the magnificence of Ieruselems city & Temple; & yet it was but a type and figure hereof. For, that had indeed, the glory of the world vpon her: But the new Ierusalem hath *the glory of God vpon her*, Reu. 21. 4.

Shall we then seeke to dwell in the cities of this world, and not labour to come to heauen? Are they any way excellent, wherein heauen is not much more to be desired? Are they beautifull, and is not it the beauty of the world? Read the 21. chapter of the Revelation, and suppose that the beauty of it were but outward, and worldly, and sensible to humane capacitie; yet is it farre more excellent, than euer any was in this world. And is not there the compa-

company of the deitie, of Christs humanity, of the holy Angels, and all good men? And is not there abundance of whatsoever belongs to perfect happinesse? And is not there freedome from the diuell, sinne, and death? And is it not the Court of God, the King of glory? Then why doe we not sigh and grone, and long to be free-men of this glorious citie? And though we cannot come to it, as long as we liue in this world; yet why doe we not strue to come as neere it as may bee? In this world, when a man cannot dwell in the heart of a Citie, yet he will rather dwell in the *suburbs*, than hee will not be neere it; and being there, he knowes he can soone steppe into the citie. So let vs in this life come as neere heauen as we may; let vs get into the *suburbs* and dwell there.

The *suburbs of heauen* is Gods true Church on earth, where his word is freely knowen and preached, and his holy Sacraments administred, and therein God truly seruued. Let vs associate our selues to this Church, and liue according to the holy lawes thereof. This is the *suburbs* of heauen; so shall we be ready to enter into the glorious city it selfe, when the Lord calles vs.

And as this is for *our selues*; so if wee loue *our children*, or care for their aduancement, let vs make them free-men of that citie, whose maker and builder is God: So shall we be sure to haue comfort and ioy of them here, and with them in heauen. But if wee will haue them free-men in heauen, wee must make them Gods apprentices on earth: they must serue out their time, else they get no freedome. This time, is all their life. Men are deceiued that let their children bee the *diuels* slaues here, and thinke to haue them free in heauen; let vs then binde our children *prentizes to God*, that is, make them his seruants here: then assuredly, as in their repentance and regeneration here, they are borne free-men of heauen; so after this life they shall inioy the freedoms and priuiledges of that heavenly citie, which

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which was made and built by the wisdom of God.

Lastly, here wee see how true it is that *Dauid* teacheth, Psalm. 15. 4, *No vile person can come in heauen.* And no maruell: for if men thus and thus defamed, cannot be free men in the *Cities* on earth, built by men; is it likely that sinners, and profane men, that care not for repentance, & regeneration, (for they bee the vile men) shall be admitted into that city, whose maker and builder is God? It is the holy citie, no vncleane thing can enter into it, Reuel. 21. It is Gods holy mountaine, how shall vngodlinesse ascend thither? Psalm. 15. 1. It is the newe *Ierusalem*: how shall the olde man, that is, sinnefull corruption, get into it? Wee must therefore cast off the olde man, with his lusts, and bee renewed in holinesse: We must become penitent sinners for our liues past, and *newe men* for hereafter; or else let vs not looke to haue any part in heauen.

And good reason, for *God is the maker and builder of it*: But hee is not the maker of sinne; but the diuell, and our selues brought it out: and thinke we the diuels worke shall come in heauen? or that God will build a house for the diuels slaues to dwell in? Let vs not be deceived: But contrariwise, grace and holinesse is Gods worke as our soules and bodies were the worke of his hands, so our regeneration is much more the worke of his owne power and mercie. That man therefore, who can say, God as once hee made me *a man*, so hee hath againe made and built me a *new man*, and a new creature; that man is he, that shal be an inhabitant in that heavenly city, whose maker and builder is the same God.

In this holy way of faith and repentance, did the holy Fathers walke to this city; as *Dauid* saith, in the name of them all, *Thus I will waite for thee in holinesse*, Psalm. And thus doubtlesse did the noble Patriarke *Abraham*, who as hee was the father of our faith, so was hee also a patterne of repentance & holy life: & in that holines he waited

waited for this city that hath a foundation, whose maker and builder is God.

Hitherto we haue heard the holy practice of *Abrahams faith*, in two examples.

There is much more spoken of the excellency of his *faith*: but by the way, the holy Ghost interlaceth a worthy example, euen of a *womans faith*; namely, *Sarah*, his wife.

The sixth Example, in the order of the whole, followeth in the words of the two next verses.



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Sarabs Faith.

VERSE II.

By faith, even Sarah also received strength to conceive seeds, and was delivered of a childe, when she was past age, because shee iudged him faithfull which had promised.



Ext to Abraham, who is called the father of our faith, or of faithful mē, followeth Sarah, who was also mystically the mother of beleeuers; next to the husband followeth the wife: nay Abrahams faith is commended, both before her, and after her; and hers inclosed in the midst.

By the way, here obserue how God honours holy marriage, and obserues the *decorum*, and dignitie of it: Hee not only allowes, or commends the faith of *Abel*, who it may be was vnmarried; but as wee see, of married men also. And it is worthy our obseruation, that of all these whom the holy Ghost here records for their faith and holinesse, they were all married, except *Abel*, of whom, it is not certaine whether he were, or no.

It appears therefore, that God, as he ordained holy marriage; so he alwaies honored it, both with his grace on earth, and his glory in heaven: as well, if not better, than any other state of life. They therefore doe spit in the face of God himselfe, who any way disgrace it; and they especially, who allow fornication, or adulterie, in any sort of men, rather than it; as some Papists doe. But here wee may obserue further, how God maintaines the *dignity & decorum* of

of it: he placeth *Abraham* and *Sarah* together, and puts none betwixt them, to shewe the inseparable vnitie, that is to be betwixt them; so farre, as that *Genesis* in storie, they are to be set together: and how haunous their presumption is, that dare in any way attempt to separate or part that vnitie.

He placeth *Abraham* first, to shewe the dignitie and preheminence of the man, whom, for her sinne, God hath set ouer her; not only for her head, but for her guide & gouernour: and to teach the man, that he, and his example should be first, and should bee a light vnto her; to shame them who come behinde their wiues in faith and holines. He placeth *Abraham* both afore and after her, and her in the midst; to teach her, that her glory and honour, euery way, is in the vertue and worthinesse of her husband; her head vnder God: who is to goe before her, to giue her good example, and to come after, to ouersee her courses, and on all sides, to be a shelter and defence vnto her.

These things may not vnfitly be noted in this contextion: Now let vs come to the words, wherein are these points;

1. Who beleueed: *Euen Sarah.*
2. What shee beleueed: *Gods promise to beare Isaac.*
3. The impediments of that faith: which were two.
 1. *Her age.*
 2. *Her barrennesse.*
4. The effects of this her faith: which were three.
 1. *Thereby shee conceined seed.*
 2. *Brought forth Isaac.*
 3. *Had a great issue and posteritie by him.*
5. The ground of her faith: *shee iudged him faithfull which had promised.*

All these are laid downe in this verse, or the next.

The first point is, the person, of whom this storie is: *Sarah, a woman euen shee beleueed.* We haue heard some examples of notable men: but behold here, a woman chronicled

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chronicled for her faith, and holy obedience, as well as men.

Where we learne, that sauing faith, and consequently saluation it selfe, is not proper to one sexe but to both; man & woman. The woman indeed was the first that brought in sin; and beeing deceived her selfe by the diuell, shee deceived man. In which sense the Apostle saith, 1. Tim. 2. 14, *The man was not deceived, but the woman; and shee was in the transgression.* And for that cause, grievous calamities, and much bitterneesse, was laid vpon that sexe; in beating, and bringing vp children, and in subiection. In which regards, they might thinke themselves forsaken of God, for their fault. For the preventing whereof, the Apostle here, or rather the holy Ghost by him teacheth vs, that true faith and saluation by the Messias, belongeth to *Sarah*, as well as *Abraham*; to women as well as to men. And Saint Peter also most plainly (1. Pet. 3. 7.) teacheth vs, that *they are heires together with their husbands, of the grace of life.*

The vse whereof, as it discovereth the monitrous and vnnaturall madnesse of some men; who haue called into question the possibility of their saluation; yea some, whether they haue soules, or no: so it giueth encouragement to women, to serue that God in zeale and sinceritie, which hath bin so mercifull vnto their sinne; and who, though he hath subiected them in body vnto their husbands, yet hath made their soules partakers with them, of the same hope of immortall life.

Yet withall, we may obserue, how few the holy Ghost here recordeth; namely, but one or two women, amongst many men. For so it hath beene in all ages; those that haue beene good, were excellent; but they were fewe in comparison of men: which, as it is the more commendation to them that are good, so it must stirre vp all women professing religion, to labour in the imitation of the faith of their grandmother *Sarah*; that so they may besome of those fewe.

But

But let vs enter into further, and more particular consideration, who this *Sarah* was; especially seeing shee is the onely woman of the Iewes nation, whose faith is here remembered.

Shee was the wife of *Abraham*, the grand Patriarch of the Age betwixt the Flood; and the giuing of the Lawe. And of her weread this storie, amongst other, Gen. 18. 13; God by his Angel appearing to her husband and her, made a promise, that within theyare they should haue a sonne; both heard it, and both laughed to heare it: *Abraham* in ioy and admiration; and therefore was not reproued; shee in doubtfulnessse, and a conceipt of almost impossibilitie, and was for it sharply reprooued of the Angel. Yet behold, this *Sarah*, that euē now laughed to heare such a promise, as beeing a fond conceipt, and meere impossible; yet afterward beleueueth, and in so good a measure, as her faith is here registred to all posterities.

In her example, we may learne a good lesson. It was a bad thing in *Sarah*, to laugh at Gods word; though it seemed neuer so high aboue her conceipt: But it was good & commendable, that shee correcteth her fault; and testifieth her amendment, by beleeuing. Wee all followe *Sarahs* fault; but fewe, her repentance. Many in our Church are mockers of our religion; and of the Ministers; and professors thereof: and all religion that standeth not with their humours, is no more regarded of them; than toyes, or deuises; and they are counted fooles, or hypocrites that thinke otherwise. But alas, these men know not how vile a sinne they commit, while they laugh at Gods word. For, if her fault was such, who laughed at that, that seemed to her almost impossible, and yet without any profaneness; what shal become of them, that out of their carnalitie, and fleshly profanenessse, do make but a sport at all Gods ordinances, promises, and commandements; and at all religion, more than serueth their owne turne? Let such men be warned, to cease mocking, and lay aside re-
willing

uiling of others, and begin soberly and seriously to beleue: else they will finde it sharpe kicking against the pricke, and dangerous playing with edge-tooles.

Furthermore, *Sarab* that laughed in doubting, yet (with all) *beleues*. This teacheth vs, that true *faith* is ioyned alwayes with doubting in all Gods children. If any object, that followeth not here: for, she first doubted, and then beleued; when she doubted, she beleued not, and when she beleued, she doubted not.

I answer: It is not so, but the contrary, as I will proue. For, *Sarab* was no Infidell, vtterly to denie and gaine-say Gods word, when shee heard it: but onely finding it in all reason, impossible, shee therefore presently yeelded not to it, but laughed at it as a matter past ordinary course, yet withall she regarded who spake it: namely *God*; and therefore forthwith, iudged it possible with God, though impossible in reason, and so at last constantly *beleued* it, yet stil her reason gaine-saying it: so that she neuer doubted so, but that she in some part beleued it. And when she beleued it most stedfastly, yet shee something doubted of it: reason saide it could not be, faith saide it might be. Therefore as when reason ouer-ruling, yet shee had some sparkes of *faith*: So, when her faith was predominant, there remained some reliques of doubting: for, as reason cannot ouerthrowe true faith, so the best faith in this world, cannot fully vanquish reason.

This is the doctrine of Gods word, Mark 9. 24. *Iesus* bidding the father of the childe possessed, *to beleue*, and then his childe should be dispossessed: he answered, crying with teares, *Lord I beleue, helpe my vnbeliefe*. There is faith and vnbeliefe in one soule at one time, in one action, vpon one object: and what is vnbeliefe, but doubting or worse?

And *Christ* often reproveth his Disciples, for their doubting, and calls them *O ye of little faith*, and yet all know that that they then had true faith: yea, *S. Peter* himselfe, most famous for his *faith*, is reprov'd in y same words: *O thou of little*

Faith, wherefore didst thou doubt? He had a little faith, therefore came faith in a little faith, therefore much doubting; therefore it is apparant, a man may haue in his soule at once, both faith and doubting: yea, commonly we haue a graine of truth and Steele, or a mite of faith, and a mountain of doubting.

The use of this doctrine. First, discovereth the nakednesse of many people living in this world: Christians; who care not how they liue, yet say they beleue in Christ, and looke to be saued by him: Aske how they know it: they answer, they know no other: Aske when they began: they say, they did euer so: Aske if they doubt: they answer, they would be ashamed to say so. But alas, here is, nothing but ignorance and presumption. Our religion can neuer be disgraced by such men; for they haue it not: they knowe it not: for if they did, they would shame to answer so. These men haue no faith at all: for, where it is, doubting doth alwaies shewe it selfe. And hee that knowes hee beleues, knowes also hee doubts: and the more hee beleues, the more hee knoweth and feeleth his doubting: for, where these two are, they are alwaies opposite, and shewe their contrary natures: the one is the spirit, the other is flesh and corruption. And these, saith the Apostle, doe lust one against another, Galathes, 5. He therefore that thinketh he is wholly spirit, and hath no flesh or corruption in him, is nothing but corruption: and he that imagineth, he hath perfect faith, and no doubting, hath no faith at all in him, but carnall presumption.

Secondly, here is comfort to all such as haue faith & grace, and yet are daily troubled with temptations: let not such be dismayed, though they finde in themselves much doubting and diffidence. For Sarahs brethren, and yet she doubted: yea, notwithstanding all her doubting, shee beleued so excellently, as her faith is here made a patterne, to all holy Maiores for euen. He therefore that is euen buffeted by Satan, with temptations of doubting, let not him be dismayed, as though

he

he had no faith: but let him be assured, his doubting doth not bewray it selfe, but that faith makes the opposition; and therefore let him strive with teares and prayers to God, and say, *Lord I beleene, helpe thou my unbeliefe.*

Thus we see the person who, *Sarah*: but what is the action which she did. It is implied in these words:

Through faith Sarah, &c.

Her action is, she beleued. This vertue of *faith*, and this action of *beleuing*, is the matter of all this chapter. These holy men and women had other holy vertues; but their *faith* is that alone, which is here commended.

Now particularly for *Sarabs faith*, heere is one notable thing to be obserued: the very same word of God, which she *beleued*, and for *beleuing* whereof she is here registred, at the same she also laughed: but behold, her *faith* is recorded, her laughing is not: her *faith* is commended, her fault silenced. In which holy & mercifull practice of God, we learn:

First, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to giue a begger an almes, though hee receiue it with a hand shaking with the palsy: So, God is well pleased with our *faith*, though diseased with infirmities, and bestoweth grace on a beleeuing soule, though shaken with many temptations.

In a word, God accepteth soundnesse of *faith*, though it be but small, and more lookes at (in his mercy) a mans little *faith*, then his many faults. Hee will not breake the bruised reede, nor quench the smoking flaxe, *Esaie 42. 3*: When a man is broken in heart, and dejected in soule, in sight of his many sinnes and little grace, God will not breake this bruised reede, but will comfort and strengthen him. And when any life of grace appears in a manne (as flaxe that smoketh, but will not burne out) God will not quench it, but will rather kindle it, and giue life vnto it.

Let this teach vs to take in good part, the holy and honest endeouours of our brethren, though they cannot doe so well as they would, or should. Let vs not exact too much, and

too hastily vpon them, but expect in meeknesse the working of Gods grace; and in the meane time, thinke well of *Sarabs* faith, though it be with laughing.

Secondly, here we may learne, that God rather obserues and regards good things in his children, then their faults and imperfections: he writes vpon *Sarabs* faith, he nameth not her laughing. This is from the goodnesse of his nature, being goodnesse it selfe, and therefore most easily apprehendeth, and takes notice of the least goodnesse, where euer hee findes it.

Thus should wee deale one with another: what good thing we see in any man, we should obserue & commend it: his faults we should not see, but couer and omit them. But the course is contrary: the common talke of the world, is nothing but of mens faults, and to rip vp their imperfections: but if they haue neuer so many good properties, we can burie them all, or passe them ouer in silence. This argueth the malice and the naughtinesse of our nature; which being euill, doth delight in nothing but euill; and being corrupt, feedes, as doth the filthy horse-flie, on nothing but corruption. But let vs remember the practice of God, and learne to conceale faults, and vse our tongues to talke of the good things and vertues in our brethren: So shall we resemble the Lord, who though *Sarab* laughed (not in a holy admiration, but in vnbeliefe) yet, forasmuch as afterward *shee* beleueed, God hath matched her with the notablest beleeuers, and holiest men that haue beene in the world.

Thus much for the first point: the person; and her action, she beleueed. Now the second is, *what she beleueed*: included and necessarily implied in the last words of the verse: *shee indged him faithfull*.

Which had promised:

The thing she beleueed, was the word or promise of God; Particularly his promise that shee should beare *Isaac* in her olde age: of which promise, and the circumstances of it, we may reade, Gen. 18. 13, &c.

Here

Here the onely question is, By what faith she beleueed this?

And the answer is, by true *sauing faith*: and it is proued thus. *Abraham* beleueed this promise by the faith that iustified him, Rom. 4. 10. 11. But *Abraham* and *Sarah* beleueed it both by one faith: therefore *Sarah* beleueed that promise by the faith that also iustified her. Where we learne, that *sauing faith* apprehendeth not onely the great promise of redemption by *Christ*, but all other inferiour promises that depend vpon it. For, here wee see *Abraham* and *Sarah* take hold of the promise of a temporal blessing, by the same faith, whereby formerly they had laide holde on the promise of eternall saluation by the *Messias*: so that the object of true faith is,

1. Principall: the promise of saluation by *Christ*.

2. Secondarie: all inferiour promises annexed thereunto.

The maine promise is: *So God loved the world, that he gave his onely begotten Sonne, to the end, that whosoever beleueneth in him, should not perishe, but haue eternall life*, Iohn 3. 16. Now true faith, first of all, directly and plainly fastneth it selfe on this: but after and with this, on all other promises that concerne soule or body. In the *Lords prayer*, we are bid to pray for temporal blessings, health, peace, competencie of wealth, & all other, vnder the name of *daily bread*: and we are bound to beleuee, that God will give them, if wee aske in faith. Neither is this faith constrained, but free and voluntarie, and on a good foundation. For, being perswaded that God accepteth vs in *Christ* for saluation, we cannot but withall be perswaded, that God will giue vs all things else needefull for vs.

This wee heere note againe, because wee are wrongfully charged by the *Papists*, to hold, that faith apprehendeth the promise of saluation alone. But we passe it ouer, for that we haue already spoken something of it.

Now followeth the third point: namely, the impediments of her faith, in these words:

When she was past age.

The promise was to haue a childe: *She beleued it.* Now against child-bearing, there are two impediments: 1. *Barrennesse*: 2. *Age*.

If one be *aged*, or past the ordinarie time, it is hard and unlikely: but if one be *very aged*, and farre past it, it is impossible shee should conceiue and beare a childe: thus it stands in reason. Besides, though one be not *past age*, yet if she be *barren* (as some by secret reasons in nature are) it is not to be expected, she should conceiue. Now, both these lay in *Sarabs* way; for, here it is said, she was *past age*: and another place (namely, Gen. 16. 1, 2). saith, *she was barren*.

But it may be objected against *Sarabs* age, that in the olde time they had children, till they were of great age. *Eue* had her sonne *Sherah* at 130. yeares olde (Gen. 5. 3). For, *Adam* and *Eue* must needs be both of one age: and after that, *Eue* bore many sonnes and daughters. Therefore, it may seeme, that *Sarah* was not past age at 90. yeares olde. But we are to knowe, that they who began to beare at that age, liued eight or nine hundred yeares: but *Sarah* liued after the flood, when Ages were brought downe to 100. and for the most part to 100. yeares. *Abraham* liued but 175. yeares, and *Sarah* but 127. She therefore who liued 127. yeares, and died an olde woman, must needs be past age of child-bearing, at 90. yeares olde.

And besides her age, she was also barren, by her naturall constitution (as many are and haue beene) and brought *Abraham* no children. Yet vnto this woman comes a word from God, *Sarah shall beare a sonne*. And behold, this aged and barren woman, doth not object desperately these her two hinderances (the one whereof in reason is sufficient against childe-bearing) but beyond all impediments, and aboue reason beleueth it shall be so, resting and relying onely and wholly on Gods word for it.

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The vse of which notable and faithfull practice (so wonderful in a woman) must teach vs to rest on *Gods word & promise*, though we haue no reason so to doe: for example,

When we see our friends, or childrens bodies, cast into the earth to feede wormes, burnt by fire, or eaten by fishes, reason saith, they are gone; they can neuer be againe. We haue Gods word and assured promise, *The dead shall rise: with their bodies shall they rise*, Esay. Wee must therefore beleeeue it, if we will be of the faith of *Sarah*. God said to her; *Age and barrennesse shall haue a childe*: she beleeeued it, He saith to vs, Dust and rottennesse shall liue againe: nay, hee hath often said it, and shall not our faith acknowledge the voice of our God, and beleeeue it as she did?

But let vs come to personall promises, as hers was (for this is generall): God hath promised grace and pardon to euery penitent and beleeuing soule; yet no man is partaker of the sweetnesse hereof, without the bitternesse of many temptations to the contrary, giuing him occasions of doubting, and often euen of despairing of Gods fauour. What must a man doe in this case? euen *beleene*, though he feele no reason why to beleeeue; and *hope above hope*: Such was *Abrahams* and *Sarabs* faith. And for it, as they were registred in the storie of Genesis: so both here and in the Romanes, Chap. 4. remembered againe, and commended for it. Now, suppose that thou, after thy comming to God by faith & repentance, fall into temptations of desertion, wherein to thy feeling, Gods heauy hand & wrath hath seized on thee, & the diuell layeth thy sins to thy charge, & tels thee thou art a damned wretch, for thou wert euer an hypocrite, and neuer hadst faith, & that therefore God is thy enemy; In this case, wherein, in reason or in feeling, there is not the least hope of saluation: what must thou doe, despair? God forbid. For, that is the downfall into hell. No, but *hope* when there is no *hope*, keepe faith when there is no feeling.

And to strengthen vs herein, remember the faith of *Iob* (tried and sisted, so as fewe haue beene) who though the arrows of the almighty stucke in him, and the venome thereof

drinke up his spirits, Iob 6. 4. Yet euen then he *believed*: and would not giue ouer, nor let goe his hold, and said, *Though thou bring me to dust, yet will I not forsake thee: no, though thou kill me, yet will I trust in thee.* So, in the furie of temptations, when the venome of Gods wrath seemes to drinke vpon our spirits, then must we *believe*: and in the pangs of death, when God seemes ready to kill vs, then must wee *trust* in him. In such cases is the life of faith to be shewed: when *reason and feeling* say, God is a terrible Iudge, *faith* must say, he is a mercifull Father.

In our health, and welfare, and feeling of Gods fauour, this exhortation may seeme tedious: but if wee belong to GOD; if it be not past already, the time is sure to come, when this doctrine will bee needefull for the best of vs all.

Thus we see the excellencie of this womans faith: which is the more commended, by reason of these two so great hinderances. Now follow the effects of her faith, which are diuerse: some laide downe in this verse, and some in the next.

*Received strength to conceiue seede,
And was deliuered of a childe.*

In these words are two effects:

First, by power of her faith shee was inabled to conceiue: which afore she did not, though there were the same reasons in nature why she should.

Secondly, shee was deliuered of a childe in her olde age, and that childe was *Isaac*: who is therefore called the promised seede, and the childe of the promise.

Out of the consideration of these two, we may learne diuerse good instructions: for, seeing they are so neere a-kin in their natures, wee will speake of them both ioyntly together.

First, here we may see, that nothing is so hard or difficult which God hath promised, but faith can compass it, and bring it to performance. Christ bad the *blinde* see, the *lame*

to goe: he spake, they beleueed, and they were healed. So, here God promisseth a barren old woman a childe, *see beleue-
meth, and loe, she conceiveth and brings forth a Sonne.*

The vse of this doctrine is for two sorts of people:

First, many in our Church, being ignorant; when they are moued to learne religion, answer: Alas they are simple, or not booke-learned; or they are dull, and heauy witted, or they be olde and weake; and therefore they can learne nothing; or if they doe, they cannot remember it. But heere is nothing but vaine excuses: For, they want not wit to learne religion, if they haue wit to buy and sell, to knowe a faire day from a foule, good meate from ill, deere from cheape, Winter from Sommer. If they haue wit to practise the ciuill actions of the world, they haue wit enough to conceiue the grounds of religion, and to get so much knowledge as may suffice for a ground of that *faith*, which will saue their soules: So that they want nothing, but grace and diligence to vse the meanes. To them therefore here is matter of good aduice. Let such a man learne but one promise of God out of the holy Scripture, as this; *Seeke first the Kingdome of God, and all things else shall be giuen vnto you*, Math. 6.33: or this; *Cast all your care on him, for he careth for you*, 1. Pet. 5. 7: or this; *He that cometh vnto me, I cast him not away*, Iohn 6.37. or but this: *Aske and ye shall haue, seeke and ye shall finde*, Math. 7. Let him learne but one of these, & when they haue learned it, beleue it, and let their soules daily feede on that faith; And they shall see what will followe: euen a wonderfull blessing vpon that poore beginning. This their faith, will so content and please their hearts, that it will vrgē them forward to get more; and will make them both desirous, & capable of more knowledge and grace; and will make them euen hunger and thirst after knowledge and grace: (whereas, he that knoweth no promise; nor beleuees it, contents himselfe in ignorance and errour). And this shall euery one finde, that will carefully vse the meanes that God appoints, and will begin to learne but one lesson at the first. For, as

olde barren Sarah, beleewing Gods promise, conceives and brings forth: So, olde, simple, plaine, dull Country-men, beleewing but one promise of Gods word, shall conceiue and bring forth daily more and more blessed fruites of knowledge and grace.

Secondly, others who haue made better proceedings in religion, doe see their sinnes, and doe much bewaile them, but they cannot overcome their corruptions: yea, many there are, to whom their sinnes, and inward corruptions are more greuous, and burdensome, then all bodily wants or miseries in the world; yet see they not how to conquer their corruptions: but (alas) are oftentimes fouled by them, to their great discomfort.

Let these men know, the want of faith is the cause hereof; for, that they doe not sufficiently ruminate, and consider the promises of God made in that behalfe, nor vse the meanes God hath appointed: to the vse whereof, hee hath annexed his promises of helpe against sinne. Let them therefore lay Gods word and promises vnto their consciences in holy and frequent meditations: Let them carefully vse the meanes God hath appointed, hearing and reading his word, receiving the holy Communion, earnest and frequent Prayer, craving also the prayers of others: and let them sharpen these holy exercises, by fasting, watching, holy conferences with others, visitations of others afflicted like themselves, ostrewealing their estate to their godly Pastors. Let them continue thus doing, and rest confidently on the word and promise of God, with the stedfast foote of faith, and they shall see, that olde Sarah shall haue strength to conceive: that is, that their poore soules shall receive strength to tread vpon Satan, to conquer their corruptions; & to conceiue & bring forth many worthy fruites of holiness, to their ioy and comfort in their later experience; as Isaac was to Sarah, in her later age.

The next doctrine, we may here learne, is; That whereas Sarah, by her faith in Gods promise, conceives and brings forth:

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forth: Therefore, children are the immediate blessing of the Lord's for, *Sarab* bare *Isaac*; not by any ordinary strength or power of nature, but *through faith shee received strength to conceive*, &c. Neither is this so in her onely (wherein there was a miraculous worke of Gods power) but in all. Some are indeede barren by constitution, and these cannot conceive, vnlesse by Gods power as *Sarab* did. But some haue no children, who in all naturall reason might conceive. For, as God gaue the Lawe, and thereby a gift and power to *encrease and multiply*, Genesis 1.22. So, he reserued the execution of it to himself, and power to alter or dispense, to adde, or diminish as it pleaseth him. Therefore saith the Psalmist, Psal. 127. 3. *Lo, children are the inheriſance of the Lord, and the fruite of the wombe is his reward*: And speaking of them, Psal. 128. 4, he saith, *Loe, thus shall be blessed that feareth the Lord*.

The vse is, to teach *Parents*, therefore to bring them vp as Gods blessings, and not onely to giue them corporall necessities (for so they doe their beasts) but to nurture them in holy Discipline, by sowing the seedes of Religion in their hearts. If this they want, they haue nothing, though you leaue them *Earledomes*. And heerein is the saying true, *Better vnborne then vntaught*. The Lawe and power to *encrease and multiply*, is giuen to beasts in their kinde, as well as to vs, Genesis 1. verse 22. Therefore vnlesse wee doe more then prouide for their bodies, wee differ little from them: but, make them know GOD, and so wee make them fellowes with the Angells. If *Parents* did thus, it cannot bee expressed what blessings would come thereby to Church and Commonwealth.

Thirdly and lastly, let vs heere knowe and learne, that this holy Matron, *Sarab*, figureth vnto vs mystically the Spirituall Hierusalem, the Church of GOD. *Allygo-ries* are charily and sparingly to bee taught, else much vnsonde Doctrine may cumber mennes consciences: but

but this is sound and sure; for it is the Apostles, Galath. 4. 23, &c. By *Agar* and *Sarah*, other things are meant: for, these two mothers are two Testaments: *Agar*, shee which gendereth vnto bondage. *Sarah*, *Hierusalem*, which is free, and from above, and is the mother of vs all. Now, the resemblance betwixt naturall *Sarah*, the wife of *Abraham*, and mysticall *Sarah* the spouse of *Christ* the Church of God, stands in this; that as she not by power in her selfe, but by Gods power, and faith in his promise bare *Isaac*: So, the Church our mother, bringeth forth children to God, onely by the power of Gods word and spirit. And therefore as *Isaac* is called the child of Promise, and said, to be borne by promise, Galath. 4. 23. So, men regenerate and borne to the Church, are said, not to be borne of blood, nor of the will of the flesh, nor of the will of man, but of God, Iohn 1. 13. And *S. Iames* saith, 1. 18. God, of his owne will, begat vs with the word of truth. Thus the word of God & the will, that is, the spirit of God, these two together beget children to the Church.

The use is, to teach vs all to honour the Church as our mother; but to worship God alone, who is the father of our soule. The Church cannot make her selfe our mother, nor vs her children, when she will: but it is God that must speake the word, and then we are made, he must beget vs by the power of his spirit, and ministerie of his word. And further, let vs learne heere what account wee are to make of Gods holy word; which is the immortall seede of our regeneration, whereby wee are made Gods children, and heires of immortality.

Thus much of the two first effects of her faith.

The third is laid downe in the next verse: which because it is much stode vpon by the holy Ghost, we will put it off till then, being therefore worthy our deeper consideration.

And now followeth in the end of this verse, the fifth and last point, which is, the Ground of her faith:

Because shee iudged him faithfull which had promised.

The foundation, whereon she built this her faith, that she should

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should haue a sonne, being barren and past age, was not the bare promise of God, so much, as the conceite or opinion shee had of him that promised. For, promises are not of value, so much by the things promised, though neuer so great or excellent (for they may promise much, who can performe nothing: or though they can, yet wil recall their word in lightnesse and inconstancie) as by the worthinesse of the party promising. We say in this world, we had rather haue some mens word, then other mens bond: and rather haue a little promised of some, then much of others. Now, such was the Iudgement that *Sarab* helde of him that promised: namely, GOD: *Shee iudged him faithfull which had promised.*

Faithfull: that is, shee iudged him $\left. \begin{array}{c} \text{Able} \\ \& \\ \text{willing} \end{array} \right\}$ to accom-

plish what-euer hee promised to her. So that the Grounds of our faith in God, and all his promises, must be a sure apprehension and knowledge of these two things in God;

1. His *ability*, to make good what-euer passeth him in word.
2. His *carefulnesse* to doe it, when hee hath said it.

Some wil promise any thing, though their abilities stretch not to performe: others are able enough, but haue no care of their word. But both these are in God; all-sufficient ability, and most carefull willingnesse: So *Sarab* iudged of God, and therefore shee beleued against reason: and so must wee doe, if wee will beleue Gods word aright. Wee may reade, and heare, and knowe Gods word, and haue the points therein swimming in our heads: but if wee will constantly beleue, with our hearts, his blessed promises, & in our consciences feare his threatnings, we must be fully perswaded of these two, to be in him.

So are wee taught by Christ (the wisdom of God) in the Lords Prayer (afore wee pray for any thing) to be resolu-
ed

resolved of Gods power and will, to heare and helpe vs. He is our Father, therefore carefull and willing: he is in heauen, and therefore able to heare vs, and to giue vs all thinge, Math. 6.9.

And the same commendation here giuen to *Sarah*, is also giuen to *Abraham*, Rom. 4. 21. He doubted not, but beleened about hope, &c. being fully assured, that he which had promised, was also able to doe it.

The vse hereof vnto vs is double.

First, to aduise and guide vs for our promises: not to be too recklesse, as some are, what we promise: but to consider aforehand, and if it be beyond our power, not to speake the word (for Christian mens words must not be vaine) and if we haue promised any thing lawfull and in our power, to be carefull to performe it. Thus to doe is to be a faithfull man, and is a good signe of a holy man and Gods childe: provided this be so.

First of all towards God, that wee make conscience of performing the great vow wee made in our *baptisme*, and all other serious & holy purposes of our heart made to God. For, otherwise, hee that breakes his vowe to God carelesly, by living profanely, hee may in worldly policy keepe it in word, but he cannot doe it in conscience.

The Church of *Rome* is fouly faulty in this point, making no conscience of breaking promise and faith with vs, or any of our religion; their nakednesse herein is discovered in the face of all Christendome: let them that are wise be warned of it. They make great ostentation of their vowes, and of their care to performe them, about any other religion: but it appeares hereby to be vile hypocrisie. For, at they were conscionably, and not politickely and formally carefull of their vowes of chastity, poverty, & others, made to God, they could not but be likewise carefull of their promises made to men: for the one of these is the fountaine and roote of the other. But the neglect of the one, sheweth the formality and hypocrisie of the other.

Let

Let all that feare God, learne to make conscience of both these, in their religion and seruice of God, and in all their dealings with men in the world: that so the world may iudge vs faithfull men, when we haue promised.

Secondly, let vs here learne how to helpe and strengthen our weake faith in the great promises of God. Wee haue a promise of saluation, *Whosoever beleueth in Christ, shall not perish, but haue life euerslasting.* Of our resurrection, Dan. 12. *They that sleepe in the dust, shall rise againe.* Of our glorification, Philip 3. 21: *The Lord Iesus shal change our vile bodies, and make them like to his owne glorious body.* Of a new world, 2. Pet. 3. 13. *We looke for new heauens and a new earth, according to his promise.*

These be, as S. Peter calls them, great and pretious promises, 2. Pet. 1. 4. And surely it must be a great & pretious faith, that can constantly beleue these. No better helpes of our faith can there be, then often and seriously to consider of the mercy and power of him that made them: if he be willing, and able, what can let the performance of them? Let vs therefore often say with holy Paul, *Faithfull is hee which hath promised, who will also doe it,* 1. Thess. 5: and with Sarab here, *We iudge him faithfull which hath promised.*

Now followeth the last effect, in the next verse.

And therefore sprang there of one, euen of one which was as dead, as many as the starres of the skie, in multitude, and as the sands of the sea shore, which are innumerable.

The third and last effect of Sarab's effect, is, that by this sonne Isaac, whom she conceived, & brought forth by faith, she had a wonderfull great issue, and a posterity almost without number. This effect consists nor of it selfe, but depends upon the former. Her faith gaue her strength to conceive Isaac, though she were barren: and to bring him forth, though she were olde and weake; and so her faith brought him out, by whom there was made the mother of many millions of men.

The

The matter of this third effect, is the multitude of men, that came of *Abraham*, and *Sarab*, by *Isaac*.

This posterity or multitude, is described by two arguments:

1. By the beginning or roote of it;
One that was as dead.
2. The quantity or greatnesse, laid downe;
 1. Generally to be a multitude and innumerable.
 2. Particularly, by two comparisons:
 1. As many as the starres in the skie.
 2. As the sands by the sea shore.

The first point, is the roote and beginning of this multitude, in these words:

And therefore sprang there of one, even one that was as dead.

One; that is, one woman *Sarab*: or at the most, one couple, *Abraham*, and *Sarab*. And this *one* was no better then dead. Not dead properly and fully: for, none are so dead, whose soules and bodies are not separate: but, *as dead*, that is, as good as dead, or halfe dead; meaning, that they were altogether vnfit for generation of children, the strength of nature being decayed in them; *Abraham* being 100, and *Sarab* 90. yeares olde. And if this be true of *Abraham*, who was past age, how much more is it of *Sarab*, who was both past age, and was also barren in her best age?

Here we are to note and learne many things:

First, *Multitudes came of one*. See here the powerfull, and yet the ordinary workes of God, to reare vp goodly & huge buildings, vpon small and weake foundations. So did he in the beginning, and euer since. Indeede, he made, at the first, thousands of *starres*, because they must be no more then at the first they were; and millions of *Angels*, intending they shall not multiply; he could also haue made millions of men in a moment: he would not, but onely one couple, *Adam* and *Eue*. And of them came the infinite race of mankind: when

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When sinne had made an end of that world, hee founded not the second that yet continueth, vpon a thousand couples; but by three men and their wiues, hee multiplied the whole race of mankinde, which since haue growen from three, to millions of millions. And so here of one olde man, and a barren olde woman, spring innumerable multitudes.

This, God doth to magnifie his owne power, in the eyes of the sonnes of men: and so he did also in matters heavenly. The number of Christians since Christ, that haue grown to millions, began in a poore number at the first. For, when Christ himselfe was ascended, the number of known beleeuers, was but 120. Acts 1.15.

The consideration hereof should teach vs all these duties;

First, not to measure God by our lengthes: nor to tye him to our rules, but to esteeme of his power and might, as we see it deserues: and to entertaine high and honourable thoughts of him & his Maiestie, who can reare vp so great workes, vpon so poore foundations.

Secondly, not to despaire of our selues or our estates; though we think our selues neuer so weak, so poore, so sick, either in soule or body: but to remember him, that of one made multitudes to spring out. Therefore when thou art brought neuer so low, either in soule or body, by any miseries either inward or outward; faint not, but goe forward in the strength of the Lord thy God. Particularly: If God haue afflicted thee with pouerty, that thou haue almost nothing to begin withall: or for thy soule, is thy knowledge in religion small, thy meanes poore, thy feeling of Gods fauour but weake? yet faint not, but lay fast hold on Gods power & promise, vse carefully the holy means God hath ordained, remembering and relying on him, who made millions grow out of one: and assure thy self, that as Iob saith, *Though thy beginnings be small, yet thy later endes shall greatly increase.*

Secondly, obserue here how old persons are called halfe dead,

dead, or as good as dead; & that is true of them many wayes.

First, their yeares and dayes, limited them; are as good as gone. For, suppose a man should be as sure to liue 100. yeares; as the *sunne* is to runne all the day long his course, and at night to goe downe: Yet as when the *sunne* is past the height, and drawing downward, wee say it goeth fast downe, and the day hasteth away: So, when a man is past his middle age, when the sunne of his life is past the noon-
steede, he declineth daily, and draweth fast away, and the night of his life approacheth, with hast and much horriour, vnlesse he preuent it.

Secondly, their strength & vitall powers, by which their life is continued, and their soules and bodies kept together, are so much weakened, that they are almost extinguished: whereby it comes to passe, an olde man may feele a manifest defect in all powers of minde and body.

Thirdly, sicknesses or diseases grow vpon them in olde age: and as their strength faileth, so the force of diseases is redoubled on them: and looke what diseases haue lurked in their bodies, which either naturally were bred in them, or accidentally taken, they now shew themselves more sensibly; and the weaker a man is, the stronger is his sickness. In these three respects, an olde man or woman is as good as dead.

The vse hereof is profitable.

First, they must therefore be aduised to prepare themselves for death. Euery man is to prepare, I confesse: then if euery man, especially they that be olde: The young man may die, the olde man must die: the youngest cannot liue alwayes, the olde man cannot liue long; the aged mans grave is as it were made already, & his one foote is in it. And this is not mans conceit alone, but Gods own iudgement, who as we see here, calls an olde man as good as dead: and that not so much in regard, that he is sure to die, as that he is neere it: Therefore as euery man, young or olde, is to make ready, because his time is vnknowne, and no man is sure, that hee shall

shall liue to be olde, and as the Psalmist singeth, *Every man in his best estate is altogether vanity*, Psal. 39. 6: So, especially he to whom God hath beene so gracious, as to let him see olde age, he should thinke of nothing but his end, & prepare every day to die in the Lord. His gray haire, his wrinkled skin, his withered face, his ill stomach, his weak memorie, his crooked body, and the manifest & most sensible alteration and decay of his whole state of minde and body, should hourelly all cry in his eares, *I am halfe dead, I will therefore prepare to die in the Lord.*

It is therefore a miserable sight to see, that those who of all men should be most willing to die, are for the most part most desirous to liue. And those who should be most readie to die, are generally, most ignorant, most couetous, and their hearts most of all wedded to the earth, and earthly things.

Secondly, olde persons must heere learne *S. Pauls* lesson: 2. Corinth. 4. That *as the outward man perisheth, so the inward man may be renewed daily.* The outward man is the bodie: the inward man is the soule and the grace of God in it. They must therefore labour, that as the strength of their bodies decay, so the grace of GOD in their soules may quicken and reuiue. But alas, the common practice is contrarie. For olde men haue generally so mispent their youthes, and in their olde age are partly so backward, partly so vnfit to learne religion, that when they come to their death-beds, they are then to be *Catechised* in the very principles of religion: so that when as the body is halfe dead, religion hath no being in them; and when the body is a dying, religion and grace scarce begins to liue in them: such men cast all vpon a desperate point. But let them that desire a ioyfull departure, thinke of these things afore-hand: and as yeares draw on, and so draw life to his end, and the body to the graue; so let them weane their hearts from the world, and lift them vp to GOD, and so spend their last dayes in getting knowledge, and in ser-

uing God: that when their *bodies* are weakest and fittest for the earth, their *soules* may be the holiest, and ripest for heauen. To such men shall it neuer be discomfort to see their *bodies* halfe dead, when for recompence thereof, they finde their *soules* halfe in heauen. Thus we see the *roote* or *foundation* of this posterity, how poore and weake it was. Now let vs come to the greatnesse of it.

Thereof sprang as many in number, &c.

This one, olde couple, *Abraham* and *Sarah*, are made by Gods power, the father & mother of many nations: and he and she, of whom the world would haue pronounced, they should not haue left a name vpon the earth, haue now millions of childre that sprang out of them. Here we may learn, That though GOD worke ordinarily, according to the course of Nature, which himselfe hath established, yet that he is not bound to it, nor will be: hee bound it, therefore there is no reason it should binde him. Here we may see the power and prerogative of Gods Maieftie.

As in the beginning he made to be, those things which were not: so still he calleth *things* that are not as though they were. Rom. 4. 17: and turneth and alreth the state and nature of his creatures as pleaseth him. He can take life from the liuing man, and leaue him dead, hee can giue life to the dead man, & make him liue againe. So hath he dealt for the body, and for the soule he hath beene no lesse wonderfull.

Saul, of a bloudy persecuter, he cā make a zealous Preacher, Acts 9, euen a glorious instrument, and a *chosen vessell* to carie his name vnto the Gentiles, euen hee who thought to haue blotted out the name of Christ, and all that call on that name from vnder heauen, Acts 9. 14.

Rahab, a harlot, & a cōmon woman, yet by Gods work so far alretd, that her faith is here registred in y 31. ver. amongst the most excellent beleeuers that haue bin in the world. Let this teach vs, whē we see our own sins, how hideous & monstrous they be, yet not to despaire. And whē we see other men liue in exream dissolutenes, yet not to iudge of them before the

time:

time: but euen then, with hope and comfort, remember that God who quickneth the dead, and calleth things that are not as though they were.

And in that hope let vs perswade our selues, that he may quicken our dead hearts, and reuiue vs by his grace. And therefore in that hope, let vs raise vp our selues, to vse all holy meanes, of Gods Word, Sacraments, and Prayers which if we carefully and continually doe, wee shall see wonders wrought in vs; that as they saide of Paul, *This man preacheth the faith which afore he destroyed, and therefore glorified God for him,* Galath: 1. 22. 23: So shall men say of vs, *This man hates the profanenesse that afore he lived in, and lones the religion that afore hee mocked.* Such miracles will the Lord worke in vs, if with faith and diligence wee vse the holy meanes; that so all that see vs, shall *Glorifie GOD for vs.*

Thus wee see generally how great the issue and posterity of Sarab was.

But it is more particularly enlarged by two comparisons:

As many as the starres, in the skie, or as the sands by the sea shore, which are innumerable.

His comparisons are two: One taken from the *heauens*, as many as the starres in the skie. The other, from the *earth*, as the sands in the Sea. And these two are vsed by the holy Ghost, being things of incredible number, to expresse the multitude of the *Israelites*, that came all from Sarab.

Not but that other things also are of as great number as, the drops of water, dust of the earth, & hairs of mens heads, &c: but these two are most common, and prouerbiall phrases, whereby to expresse a multitude. And againe, the *starres* of the skie are rather named then any other, because God himself in the beginning pleased to vse it to *Abraham*, when he had neuer a childe, Gen. 15. 8. God caried *Abraham* forth in the night, and bad him count the starres if he could, and said, *so shall thy seede be.* And *Moses* afterwards vseth the same

comparison, Deut. 10. 22. *Our Fathers went downe into Egypt 70. persons, and now the Lord hath made vs as the starres of the skie in multitude.*

Now because all men are not *Astronomers*, as *Abraham* and *Moses* were, and that ignorant men might say, they can perceiue no such matter in the *starres*: Therefore hee vseth another comparison, which euery Countryman may discern how innumerable they be; namely, the *sands of the Sea shore*: And leaſt any ſhould ſay, I dwell in the mid-land Country, and neuer ſaw the ſea ſand, and am ignorant, and ſo cannot iudge of the *ſtarres*: therefore to put him out of doubt, the holy Ghoſt aſſures him in the end of the verſe, that they are both *innumerable*; that is not in themſelues, or to God, but in regard of man, and mans ſkill vnable to be counted.

Concerning theſe two comparisons, let vs obſerue the manner or the phraſe of ſpeech in them vſed.

Secondly, the matter in them intended.

For the firſt, wee are to knowe, that the ſpeech is not proper, but *figuratiue*: For properly, they were not as many as the *ſtarres*, or as the *sands*: neither are the *ſtarres* or *sands* *innumerable*: but it is a figure called by the Rhetoricians *ὑπερβολή*, which is an exceſſe of fineneſſe of ſpeech, or an exceſſiue elegancie. And as it is ordinarie in all Writers, and euen in common ſpeech: ſo it is not reſuſed by the holy Ghoſt, but vſed both heere, and in the two foregoing places: and the like alſo of the ſame nature (but in other phraſes) in other places, as Saint Iohn, 21. 25. *I ſuppoſe, ſaith hee, if all the ſayings and doings of Chriſt were written, the world could not containe the bookes that would be written.* Meaning, they would be exceeding many, and more then would be needefull for ſaluation. And Deuteronomie, 9. verſe 1. *Moses ſaith, That the Cities of the Canaanites were great, and walled up to heauen.* Meaning, that they were very high, and ſo high as was poſſible for

Cities

Cities walles to be, and as was impossible to haue beene scaled in all mennes reason, had not GOD fought for them.

These and such like are common in the Scripture: and seeing wee allowe that libertie to all Writers, and to our selues in common speeche, no reason to denie it to the Scripture, which was written for all mens vnderstanding, and therefore in such phrases as are vsuall and ordinarie with all men.

And the like liberty is heere taken also in another figure, as many as the sands by the shore of the sea: the word properly signifieth, and soundeth, *the lippe of the Sea*. Now the sea hath no lippe, but it is a speech taken or borrowed from man or beast who haue lippes, and the *sea shore* resembleth a lippe. For, looke what a lippe is to them, the shores are to the sea: as the two lippes doe inclose the mouth: so the two shores on both sides doe inclose the Sea, which lieth as in a mouth betwixt them. From hence we may learne profitable instructions:

First, that therefore *Rhetoricke* is a warrantable, good, and lawfull Art; and it ariseth thus: That which the holy Ghost practiceth, must needes be not onely not euill, but good and warrantable. But the holy Ghost vseth and practiceth *Rhetoricke*, heere and in many places else of the Scripture. Therefore it is a good and lawfull Arte. The proposition is vndoubted, the assumption is cleare both by these places, and almost the whole body of the Scripture: many of *Saint Pauls Epistles*, many of Christes owne Sermons, *Saint Iohns Gospell*, many of the *Prophets*, especially *Esayah* haue as much and as elegant *Rhetoricke* in them, as any *VVriters* in the vvorld; and, beside all other vertue and Diuine power in them, doe euen for figures and ornaments of Arte, match any *Oratours*, that haue vvritten in the *Greekes* or *Latines*. Nor would it bee anie hard taske to vndertake to prooue, and illustrate every

approoued rule of *Rhetorick*, out of some part of *Scripture*. Now if it be lawfull to practice the rules of *Rhetorick*, then is it lawfull also to collect those rules together, to pen them, and to make an Art of them. They therefore that holding the contrary, doe say, or teach, or write, it is vnlawfull, goe against the streame, and common practice of the *Scripture*, and rules of common reason.

Secondly, heere it is apparant, that in preaching Gods word, it is lawfull, and warratable for a *Minister* to vse *Rhetoricke* and eloquence. And the reason is good: for that which the ho'y Ghost vseth in penning of the *Scripture*, the same may Gods Ministers vse also in preaching the same. They therefore that denie that liberty to Ministers, are too rough and rugged, and pull out of the hand of the Ministers, one of his weapons, & out of the wings of the *Scripture* one of her feathers.

Yet we must know, that all, or any kinde of eloquence is not permitted to a Christian Minister: For, *S. Paul* saith, 1. Cor. 2. 13. *Wee speake the words of God, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things*: So that there is a ho'y, a sanctified, a spirituall eloquence, an eloquence fit for spirituall things, and that eloquence must be vsed. As the *Israelites* might marie the *Midianite women*, whom they had taken in warre, but not til they had purified them, *Numb.* 31. 8. 19. And more plainly and particularly, *Deut.* 21. 11. 12. 13. *Moses* explaneth what that purifying is: And thou shalt bring her home into thine house, and seee shall shau her head, and pare her nailes, and put off the garment shee was taken in, and then thou maist marie her: So, humane eloquence must be brought home to diuinitie, and be pared and shaued with spirituall wisdom, and then may lawfully and profitably be vsed.

For our more speciall direction heerein, these cautions may be obserued.

First, the more naturall it is, and the lesse affected, the more

more commendable is it in the doer, and more profitable to the hearer.

Secondly, it must be graue, sober, and modest; remembering the height and holinesse of the place a man stands in, and of the worke he doth. Therefore it must not consist in telling strange tales, or vsing such gestures or words, manner, or matter, as may moue laughing, and smiling in the Auditors. There may be wit in such doing: but it can hardly be the sanctified and spirituall eloquence, which *S. Paul* there speaks of.

Thirdly, it must be such as may be a helpe, and not a hinderance to the vnderstanding of Gods word: for, it is a damosell to Diuinitie, but not her Mistresse. Gods word therefore must not bow and bende to her; much lesse be wrung and wrested to her, but she to Gods word.

It must in a word be such, as may most linely, purely, plainly, and significantly expresse the meaning of Gods word. Therefore a man must endeavour that all his speech be in one language, at least in such as his hearers vnderstand: for else if he speake the body of his speech in one, and peece out the members in other, which the people vnderstand not; hee may indeede in his owne spirit speake mysteries, but to the hearer he speaketh parables. And to his owne vnderstanding, he may preach well, but the hearer is not edified: as the Apostle saith, *1. Cor. 14. 2. 17.* Therefore let not eloquence, be a hinderance to the vnderstanding of the hearers; which GOD hath ordained to be a helpe and furtherance. And with these or such like qualifications, eloquence may be vsed, with good warrant, and much profit. And for cautions or qualifications heerein, hardly can any man set downe better rules, then euerymans conscience will vnto himselfe.

Thirdly, inasmuch as the holy Ghost here and else where seth so much Rhetoricke, Diuines may Iestie where the fountaine of Christian eloquence is; namely, in the Scriptures of the olde and new Testament. Which being compiled by the wisdom of God; wee are to assure our selues, they

they containe in them true wisdom of all sorts. *Precepts* of Rhetorick, I confesse, are to be learned out of other books, which purposely doe teach them; but the practice of those rules in examples, can be no where better, than in *Moses*, the Prophets, and the Evangelists. And this must needs follow vpon that, that hath already beene granted. For if we yield, that *Rhetorick* is good, and lawfull, and practised in the scripture; then it must needs followe, that it is there practised, in the best manner: for shall the *Divinitie* there taught be the soundest? the *Historie* there reported, the truest? the conclusions of *Philosophie*, *Astronomy*, *Geometrie*, *Arithmetick*, *Cosmographie*, and *Physicke*, there delivered, the surest? the *Musicke* there practised, the exactest? the *Logycke* there practised, the sharpest? the *Lawes* there enacted, the iustest? and shall not the *Rhetorick* there practised, bee the purest? Surely, if *Moses* had written a booke of his owne, as he was a meere man, and as he was *Moses* brought vp in Egypt: or *Paul* writ a booke, as hee was a *Pharisee*, and Doctor of the Law, they would both haue beene full of all excellent learning: for *Paul* was brought vp, at the foote of *Gamaliel*, Acts 22. 3. And *Moses* was exceedingly learned in all the learning of the Egyptians, and mighty in word and deed, Acts 7. 22.

Shall they then bee the Secretaries of the most high God, the fountaine of wisdom, and learning; and shall not their bookes bee filled with the most excellent learning in all kinds? Doubtlesse, who euer searcheth it, shall finde it to be so.

Seeing therefore, Eloquence is lawfull, and that Preachers may lawfully vse it; let them also knowe, where to haue it: let them study Gods Bookes, and there they shall finde not onely *Divinitie*, but knowledge and learning of all sorts, and that most exquisite: and as excellent patternes and presidents of Eloquence, as are to be found in any Authors in the world. And let them

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them, if they would preach with spirituall power, and eloquence; looke how *Moses*, the *Prophets*, our *Sauour Christ*, and his *Apostles* preached: for, to follow them is the true way.

Thus wee see the manner here vsed by the holy Ghost, in these two comparisons, to describe the greatnesse of this her posteritie.

Now, the matter in them contained is, that here is the performance of one of the greatest promises made to *Abraham*. The promise is, *Genes. 22. 17, I will surely bless thee, and greatly multiply thy seede, as the starres in the heauen, and as the sands by the sea shoare*. There is the promise, and behold here the performance, in the very same wordes, and that most true and effectiual: For, at the time when the holy Ghost wrote these wordes, the *Israelites* were multiplied to many millions; yea to a number past number.

So that here we learne, *God is true* in all his promises, be they neuer so great or wonderfull. If hee speake the word, if the promise passe him, it is sure: *Heauen and earth shall rather passe away, than any one piece of his promise shall faile*.

The vse is to teach vs, first, to beleue *God* when hee promiset, what euer it bee; for, hee is worthy to be beleued, who neuer failed to performe what he promised. He promised these *Millions* to *Abraham*, when hee had but one child; nay when he had neuer a one: *Genes. 15. 8: And Abraham beleued*. Such a faith was excellent indeede, and deserues eternall commendation (as here it hath). Let vs be children of this faithfull *Abraham*, and therefore, seeing wee see the performance, which he sawe not. Wee thinke it a disgrace, if wee be not beleued; especially, if wee doe vse to keepe our word: Let vs then knowe thereby, what dishonour it is to the Lord, not to beleue him, which neuer failed in the performance to any creature.

Secondly,

Secondly, we must here learn of God to be true and faithfull in our words and promises. God spake plainly, and de-
 ceaued not *Abraham*: and after at the time performed it.
 So must we deale plainly and simply in our words and bar-
 gaines, and thinke that to deceiue and ouer-reach by craftie
 words, and double meanings, and equiuocall phrases are
 not becomming Christianity. And we must make conscience
 of a lie, else we are like the diuell and not God. Also a Chri-
 stian man must take heede what, how, and to whom he pro-
 miseth: but hauing promised, he must performe, though it be
 losse or harme to himselfe: if it be not wrong to God, or to
 the Church, or State. Wrong to himselfe must not hinder
 him from performance. Christian mens words must not be
 vaine, they should be as good as bonds; though I know it is
 lawfull, and very conuenient in regard of mortality, to take
 such kind of assurances.

Lastly, *Abraham* had the promise *his seed should bee*,
 Gen. 15.8. And here we see it is so, but he himself saw it not:
 so that *Abraham* had the promise, and we the performance,
 So *Adam* had the promise of the Messias, but wee see it per-
 formed: The Patriarkes, and Prophets, the promise of the
 calling of the Gentiles, but we see it performed.

See heere the glory of the Church vnder the *New Testa-*
ment about the *olde*. This must teach vs to be so much bet-
 ter then they, as God is better to vs, then hee was to them:
 and to excell them in faith, and all other vertues of holi-
 nesse; or else their faith, and their holy obedience shall turne
 to our greater condemnation, which haue had so farre grea-
 ter cause, to beleue and obey God, and so farre better means
 than they. Which, if it be so; then alas what will become of
 them, who come behinde them; nay haue no care to followe
 them in their faith, nor holinesse, nor any duties of holy o-
 bedience.

Thus much for the Example of this holy womans
 faith: and of the commendation
 thereof.

Now,

Now before he come to any more particular examples of faith, the holy Ghost gives a generall commendation of the faith of all those ioynly which are spoken of already.

VERSE 13.

All these died in faith, and received not the promises, but saw them as farre off, and beleueed them; and received them thankfully, and confessed that they were strangers and pilgrimes on the earth.

Hitherto the Holy Ghost hath particularly commended the faith of diuers holy beleeuers. Now from this verse to the 17. hee doth generally commend the faith of Abraham, Sarah, Isaac, and Iacob together; yet not so much their faith, as the durance and constancy of their faith. Particularly the points are two.

1. Is laid downe their constancy and continuance;
All these died in faith.

2. That constancy is set fourth by foure effects:

1. *They received not the promises, but saw them as farre off.*

2. *They beleueed them.*

3. *Received them thankfully.*

4. *Professed themselves strangers and pilgrimes on the earth.*

The first point touching these beleeuers is; that as they begun, so they held on: as they liued, so they died in faith.

All these died in faith,

The trueth of the matter, in the words, may be referred to all afore going, sauing *Enoch*; who died not; yet he continued also constant in his faith, and in that faith was taken vp: but as for *Abel* and *Noah*, they died in faith. Yet I take it, that principally and directly, the holy Ghost intended no more than these foure I named: and my reason is, because the particular effects in this verse, and the points whereby this their constancy is amplified in the three verses following,

wing, doe all agree, especially with these foure; and not so properly with *Abel*, or *Noah*: so that I take, he meaneth by *all these*, all these men that liued in the second world, since the flood. All these died *in faith*; that is, in assurance that the promises, made vnto them, should bee performed in Gods good time.

These promises were principally these two;

1. *Saluation by the Messias.*
2. *The possession of the Land of Canaan.*

In this faith *they died*; that is, they held it (through all assaults and temptations to the contrary) euen to the last gaspe, and died therein.

In this their practice, is commended vnto vs a most worthy lesson of Christianitie; namely, that wee must so liue, that we may *die in faith*. Many say they liue in faith: and it is well if they doe so; but the maine point is, to *die in faith*. There is none so ill, but howsoeuer he liues, yet hee would die well: If hee would *die well*, hee must *die in faith*. For miserable is the death, that is without faith. And here-in faith and hope differ from other graces of God; *Love*, *ioy*, *zeale*, *holinesse*, and all other graces are imperfect here, and are perfected in heauen: but *faith* and *hope* are perfected at our deaths; they are not in the other world, for there is nothing then to be *beleened*, nor *hoped* for, seeing we then doe inioy all things: but as they are begunne in our life, at our *regeneration*, so they be made perfect when wee *die*; and they shine most gloriously in the last and greatest combate of all, which is, at the houre of death. So that the death of a Christian, which is the gate to glory, is to *die in faith*.

Besides, as life leaues vs, death finds vs; and as death leaues vs, the last iudgement finds vs: and as it leaues vs, so wee continue for euer and euer without recouerie or alteration.

Now to *die in faith*, is to die in an assured estate of glory and happinesse; which is that, that euery man desireth: there-

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therefore, as we all desire it, so let vs *die in faith*, and we shal attaine vnto it.

Saint Paul tels vs, 1. Corinth. 15. 55, *Death is a terrible serpent*, for he hath a poisoned *sting*: Now when we die, we are to encounter with this hideous and fearefull serpent, He is fearefull euery way, but especially for his *sting*; that *sting is our sinne*: and this *sting* is not taken away, nor the force of it quenched, but by true faith, *which quencheth all the storie darts of the diuell*, Ephes. 6. If therefore wee would bee able to encounter with this great enimie (in the conquering of whom stands our happinesse; and by whom, to be conquered, is our eternall miserie) wee must then so arme our selues with faith, that wee may *die in faith*; for hee that dieth in faith, that faith of his kils his sinnes, and conquers death: but he that dieth without faith, death and sin seize on him, and his sinnes liue for euer, and his miserie by them.

Now, if we would die in faith, we must liue in faith; else it is not to be expected: For, so these holy Patriarchs *liued* long in this faith, wherein *they died*. For, their holy liues shewed plainly, that they liued in that faith, which (the Apostle faith) *dosh purifie our hearts*, Act. 15. 9. Now, if wee would liue in true faith, the meanes to attaine it, set downe by Gods word, are these;

First, wee must labour to get knowledge of the fundamentall points of religion; of God, of the Creation, the Fall, the immortalitie of the Soule, the two Couenants, of workes by the Lawe, of Grace by the Mediator; and such other substantiall points, touching God, his Word, Sacraments, Law, Gospel, Praier, good Workes, &c. as the *Scriptures*, and the *Creeeds*, and *Catechismes*, out of the scripture doe yeeld vnto vs. Herein, the case of the common people of all nations, is miserable. In Poperie, their Clergie is so fat and full, *they will not*: In our Churches, the Ministerie (a great part of it) so poore, and ill provided for, *they cannot teach*. Betwixt both, the people of the world do
perish.

perish for lacke of knowledge; for how can they but perish, that die not in faith? How can they die so, that liue not in faith? And how can they euer haue faith, that haue no knowledge, seeing knowledge is the foundation of faith? Therefore, it needes the *helpe* of those that may, and the *prayers* of all; that our Church may haue *Teachers*, and our people *Catechisers*: for without learning the Catechisme, it is impossible to learne religion.

Secondly; when wee haue got knowledge, and so laide the foundation; then must we learne the *promises of God* for *saluation*, and we must *hide them in our hearts*, as the Iewels of life and saluation. We must belecue them to be true and effectiuall, to all that will take hold of them: and wee our selues, must therefore take hold of them, and apply them to our soules.

Thirdly, after both these, wee must *conforme* our selues throughout (heart, and life) vnto the holy *lawes of God*: we must leaue all bad waies, and vngodly courses, though they be neuer so deare vnto vs, or so commō in the world; and must make conscience of all sinne, and endeauour to doe all duties to God and man.

The first of these, is the *ground* of faith: the second, is *faith* it selfe: the last, the *fruit* and effect of it, and an assured testimony of it to God, to his Church, and to a mans owne conscience. And to doe these three things, is to walke in the olde and holy way, consecrated by Christs blood, and troden in by all the holy Fathers: and Popery, nor any other religion, can appoint to sale, so sure, nor so direct a way. Thus liued *Abraham, Sarah, Isaac, and Iacob*; and after this course they *died in faith*, and now liue in glory: and so shall we with them, if wee will liue in faith, as they did; but else, we may long looke for heauen, before wee come there. Indeed, God can make a man that liued nor in faith, die in faith: but, the matter is not what he can doe, but what is his ordinary course; & that is this: *They that liue in faith, die in faith*. Therefore, let vs take the ordinary course, and

and repent, and turne beimes, and live the life of faith; and leape late repentance to them that thinke it but a sport to venture a soule: that course may speed; but this course is sure to speed: he that lives in sin, *may* happe to die in faith; but he that lives in faith, is sure to die in faith, and to live in glory for ever.

Secondly, observe how it is said, *All these died in faith*: not some, but *all*, *Abraham*, the father, and the roote, and with him, the wife, the child, and the grand-child: behold a true noble blood, a holy kinred, a blessed generation: worthy is *Abraham* of all the honour hee hath, whome as the roote of such a noble and blessed brood. And worthy are *Isaac* and *Jacob* of so good a father, who stained not their blood, by forsaking their faith; but held it, as they received it, and lived and died in it. Let this teach vs, first, if we bee fathers, to shine before our children, in a holy religion, true faith, and good life; and it is great hope that our wives and children will follow vs in the same.

Secondly, if wee be sonnes; to looke which of our fore-fathers and auncestors imbraced the most holy religion; and to choose, and live, and die in their faith. Most of our yong Papiists, can say no more for their religion, but this; my father and grand-father were of that religion. But they must looke to all their fore-fathers: *Isaac* and *Jacob* would not be of their great grand-fathers (*Nabors* or *Terahs*) religion, but of their father *Abraham*; and *Abraham* himselfe would not be of his father *Terahs*, or his grand father *Nabors* religion; but he went vpa great deale higher, to his fore-fathers to the tenth generation, *Noah* and *Shem*, and imbraced their religion. So that we see, it is nothing to say, I am of my fathers, or grand-fathers religion; vntill first I proue that theirs was of God: and then hee is a Noble Christian man, which knowing that, will not forsake it, but will live and die in it.

Thirdly, see here, true honour and glory, is to live and die in the true faith, and holy religion of my auncestors;

here is the fountaine of honour, to doe as these did. *Abraham* perceiues he is wrong, and erred with his fathers; hee therefore leaues his fathers and grand-fathers religion, & goeth vp higher, and takes a better. *Isaac* his sonne, makes himselfe heire, not of his land alone; but of his fathers religion also: *Isaac* the grand-childe, follows both, and dieth in faith with them. Behold here *Isaac*, a true gentleman in blood; his holinesse and religion is in the third descent: Let vs all learne to adorne our gentilitie and nobilitie with these ensignes of true honour.

And let all them, that shame to staine their blood by treasons, or misdemeanors; shame also, to let their forefathers religion, holinesse, or vertues, faile in them: but let them all so liue in them, that with *Isaac* they may die in their fathers faith.

Lastly, obserue how it is said, they died in faith: they afore liued in it; but now their principall commendation is, they died in it.

Let vs learne here, to hold on in a good course, when we haue entred into it; for constancy and continuance is the true commendatiō: he that dieth in faith, is he that receiues the crowne. To this ende, let vs stirre vp our selues, with the Apostles exhortation, Galath. 6. 9, *Let vs not be weary of well doing, for in due time we shall reape, if we cease not.*

And further, let this teach vs all to choose that faith to liue in (with these holy Patriarchs) that wee may boldly die in. It is a true obseruation, that *Poperie is a good religion to liue in, but ours to die in.* The Papists vsurpe this saying, and turne it the contrary way; but they haue as much right to it, as the thiefe to the true mans purse. The liberty, the pardons, dispensations, sanctuaries, the pompe and outward glory of their Church; and their fasting & outward austerities, beeing fowle and fained hypocries, and indeede, open licentiousnesse: these and many things more, may allure any naturall man in the world, to liue in their religion; but when they come to die, then they all

all know, and some confesse, it is surest and safest to die in our religion. Let vs therefore, cheerefully, and comfortably, liue in that religion, and faith, wherein we may so boldly die, that euen our aduersaries confesse it to be safest.

Now follow the foure effects, and fruits of their faith.

The first is this: that

They receiued not the promises, but saw them as farre off.

By *Promises*, we vnderstand, first, the promises of the Land of Canaan. Secondly, the spirituall promises of the kingdome of Christ. These they did not receiue; that is, fully; thogh in part they did: for, true faith doth alwaies receiue, apprehend, and apply vnto it selfe truly, though not fully, the thing promised. God said, hee would give them the Land of Canaan: but they did not fully enioy and possesse it: So likewise, the *Messias* was promised vnto them; but they neuer saw his comming in the flesh, and yet they beleued Gods promise, and died in that faith.

Where wee may see, the inuincible force of their faith, that cleaued fast vnto the promise of God, euen vnto death: though they neuer enioyed the things promised in this life: which plainly condemnes our age of vnbeleefe, for we haue more accomplished vnto vs, than euer they had. *Abraham* neuer saw *Christ*, but as farre off; yet wee haue him exhibited in the flesh: we see and knowe hee liued and died, rose againe, and ascended, and now makes continuall intercession for vs: and we haue the true sacraments, which shall last for euer pledges of him, and of life euermlasting by him. And for temporall promises, wee haue farre more accomplished vnto vs, than euer he had. But though wee goe before *Abraham* in the fruition of Gods promises, yet we come farre behinde him in *beliefs* for faith worketh by loue, and loue is seene in true obedience: but generally, this is too true, men make no conscience of *obediency*, which sheweth vndoubtedly, that there

is little sound faith among vs. And it may be feared, that these notable men, *Abraham, Isaac, and Iacob*, shall stand in iudgement against vs, to our further condemnation; for they neuer receiued the accomplishing of Gods promises, and yet they beleueed: but we doe see the same fulfilled & exhibited vnto vs, and yet we will not beleue.

But saw them as farre off.

Here is the propertie of their faith, and the power of it; the promises were as farre off, and yet they saw them. The phrase here vsed, is borrowed from Mariners; who being far on the sea, cannot descrie towns, and coasts as farre off, but only by help of some tower or hie place, which their eie will sooner discerne, though it be as farre off. And so *Abraham, Sarah, Isaac, and Iacob*, being long before the day of Christs incarnation, could not other waies see Christ, but as farre off, by the eie of faith, in the promises of the Messias: for, this is the propertie of faith, to make a thing absent, to be present; after a sort. *Faith beeing the ground of things hoped for, and the euidence of things which are not seen.*

Here then wee may learne a difference betweene the Church in the olde Testament, and in the newe. Wee in the newe Testament, haue greater measure of knowledge, more liuely discerning of the Messias, and a clearer light of vnderstanding, in the mystery of our saluation by Christ; than the Church had, vnder the olde Testament. Howeuer they excelled in faith, yet in the knowledge, and discerning of Christ, they were inferior vnto vs. And therefore, the Lord made this promise to the time of the Gospel, long before; that the earth shall be full of the knowledge of the Lord, as the waters that couer the sea. And Saint Paul proues this performed; when he affirmeth of the Church of the new Testament, *2. Corinth. 3. 18.* But all wee as in a mirror behold the glory of the Lord, with open face. And Christ, *Ioh. 6. 45.* They shall be all taught of God.

If this bee true, that knowledge should so abound in the

time

time of the Gospell; then all ignorant persons of this latter age of the world must knowe, that they haue much to answer for at the day of iudgment: for, God in the new testament hath made his Church to abound in knowledge, so that their ignorance (for which they thinke God will hold them excused) shall be a bill of inditement against them at the last day, to their further condemnation: because the light of the Gospell is so clearly, and plentifully revealed in these dayes; that whereas the most excellent Patriarchs of all, could then but see Christ as farre off, the most simple may now see him neere vnto them.

Again, where is more knowledge, there should be more obedience: therefore it concerneth all those that professe themselves to be Christians, & submit themselves to heare and learne the word of God taught vnto them; not to content themselves with bare knowledge, though it be neuer so much: But withall, to bring forth the fruites of obedience in their liues & cōuersations. For, though Abraham, Isaac, and Jacob, in regard of faith did goe farre before vs: yet seeing we haue more knowledgethen they had in the Messias, we must labour to becom like vnto them in the obedience of our liues: Their faith was stronger then ours: but our obedience should be greater then theirs, because wee haue more cause to belieue then they. S. Paul saith, *We all behold as in a mirror, the glory of the Lord with open face:* And the end thereof is this, that we may be transformed into the same image from glory to glory, as by the spirit of the Lord. So that the more knowledge wee haue, the more sanctification wee ought to haue, and the more hatred of sinne, & more obedience to Gods commaundments. But, the more is the pitie, the case goeth farre otherwise with the world: for euen many among vs that are no Students by profession, haue great and commendable knowledge in religion: But where is the fruite hereof in holy obedience to the Lawes of God? God by calling hath made vs a pleasant vine: but the sower Grapes of sinne, are our ordinarie fruite, they be

1. Cor. 3. 18.

Deut. 32. 33.

the Grapes of gall (as *Moses* saith). For Atheisme, blasphemie, contempt of Gods word and worship, with open profaning of Gods Sabaoth, doe every where abound; to omit the hainous crimes against the second table, as oppression, adultery, and blood touching blood: for all which, wee may iustly feare, that the Lord will either remoue his Candlestick from vs, and so of a Church and people of God make vs no Church; or else sweepe vs away by some fearefull iudgement, as with the besome of destruction, because we *withhold the truth in vnrighteousnesse*, Rom. 1. 18: For better it were not to haue knowen the way of righteousness, then to turne from the holy commaundement giuen vnto vs: let vs therefore ioyne with our knowledge obedience, that so we may shew forth our faith in doing the duties of pietie vnto God, and of brotherly loue, and Christianity, vnto our brethren. Thus much of the first fruit of their faith.

The second fruite of their faith is noted in these words; *And beleued them*: where, by *beleueing*, wee must vnderstand not so much the act of faith, for that was noted before, as the growth and encrease of their faith; for the word imports a confirmation of their hearts, and a resolution in assurance of the promises made vnto them: which is not vnusuall in Scripture: for *Paul* prayeth for the Churches who had true knowledge, faith, and loue, that they might encrease and abound therein more and more, Ephesians 3. 16. 17. Philippians, 1. 9. 11. Colossians 1. 9. 11.

Heere then wee may obserue in the example of these Patriarches, that it is the duty and property of every true beleuer, to goe forward and encrease in faith, till hee come to a full perswasion and assurance in Gods promises. All the giftes of GOD (and therefore faith) are the Lords talents, and every true beleuer is the Lords seruant, called to occupie therewith. Now GOD, hauing put his talent into any mans hand, doth require the en-

crease

crease thereof, as the Parable sheweth, Luke 19. 13. And this Paul teacheth: for, praying for the Ephesians, that they may goe on, and be strengthened by the spirit in the inner man, Ephesians 3. 16, he signifieth, that hee that doth truly beleeue in Christ, must goe on *from graces to grace*, till hee be a tall man in Christ: as a childe groweth from yeare to yeare, till hee come to bee a strong man. The nature of faith is like vnto fire, which will not goe out, so long as wood, or other fiewell is put vnto it, but will take holde thereof, and growe vnto a greater flame: and so will faith growe vp to a full perswasion in all those that conscionable apply themselves to the Worde and Prayer.

But goes the case thus with vs in the matter of faith? Nay verily, generally it is farre otherwise: for many among vs haue no regard of *faith* at all, but thinke they may liue as they lust, their good meaning will serue the turne: others, and those not a fewe, are so farre from *going forward in faith*, that they are euery day worse and worse, and still *goe backward* more and more. A third sort wee haue, that will heare the word, and receiue the Sacraments; but yet their growth in grace is verie slender, they stand at a stay, and profit little.

Now, howsoeuer it may be thought but a small fault, *not to profit in Religion*: yet vndoubtedly it is a fearefull Iudgement of GOD, when the hearers of the word in any congregation are daily taught, and doe not profit thereby: and therefore the holy Ghost noteth those women to be laden with sinne, which are euer learning, and yet neuer are able to come to the knowledge of the truth, 2. Timoth. 3. 7. If a childe lately borne, like not well, nor growe, when it hath good keeping: the common saying is, that it is a *Changeling*. So, if a man heare the word of God, and doe not encrease in knowledge, faith, and obedience, wee may most truly say of him, that hee is a *spirituall Changeling*:

and therefore to auoide this fearefull iudgement of God, we must first labour for faith; & hauing faith, encrease thereon; and in other graces of God, till we come to be strong men in Christ.

It is here said, that those Patriarchs encreased in faith: But it may be demaunded how, and by what meanes they did attaine hereto? *Answer.* In the booke of Genesis, we may finde three wayes, whereby they were confirmed in the faith, and did growe vp in grace. The first meanes was from God himselfe; for, when he had made his covenant with *Abraham*, mercifully renewing the same, during his life as occasion serued sundry times, he stayed not there, suffering it to die with *Abraham*: but when *Abraham* was dead, God renewed his covenant with *Isaac*, and *Rebecca*: and with *Jacob* also after them. Now the tongue of man cannot vtter, what a wonderfull furtherance it was vnto their faith, to haue the Lord himselfe to renew his gracious promises vnto them. The second meanes of encreasing their faith was, their holy conuersing one with another: for, the manner of the Patriarchs, was to teach and instruct their children, and to nurture them vp in the true worship and feare of God; by which meanes they did not only implant Gods promises in the hearts of their children, but were themselves confirmed in the same: for, hee that teacheth another from a feeling heart, greatly strengtheneth his owne soule. Now God himselfe doth testifie this thing of *Abraham*, saying: *I knowe him, that he will commaund his house, and his household after him, that they keepe the way of the Lord, to doe righteousness and iudgement.* Now looke what *Abraham* herein did to *Isaac*, that no doubt did *Isaac* vnto *Jacob*. The third meanes to encrease their faith was, from each one to himselfe for they gaue themselves often times in their owne persons to muse & meditate vpon the promises of God: so it is said of *Isaac*, that he went out to pray or to meditate in the field towards evening: and wee may perswade our selues it was concerning this and other promises of God,

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Gen. 24. 63.

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God, and the accomplishment thereof. And wee neede not to doubt, but that *Abraham* and *Isaac* did the like.

These are the means, by which these godly Patriarchs were strengthened in their faith. All which, must be marked of vs diligently, and put in practice: for, the cause why we heare the word often, and yet profit little by it, is chiefly this; because the meanes by which men should growe vp in faith, are so slenderly vsed among vs. For, the first meanes, which is on Gods behalfe to man; is through his great and vnspeakable mercy, plentifully afforded in many parts of the Land, in the holy Ministerie of the gospel: wherein, Gods gracious promises of mercy, are opened and applied to mens hearts, and his iudgements against sinne, are sharply denounced, to driue men to lay holde on Gods mercy in Christ. But, if we regard the second meanes; which is, mutuall instruction, of father to childe, of master to seruant, and of one neighbour to another; together with mutuall conference, about that we are taught: Or else, if we regard the third meanes; which is, priuate meditation vpon Gods word and promises taught vnto vs (which meditation, is to a Christian soule, like the chewing of the cudde vnto a beast; for, as chewing the cudde turnes that which was eaten, into true feeding; so doth holy meditation, make Gods word, and promises, spirituall refreshing, by digesting them in the heart): If (I say) wee take a viewe of these two latter, wee shall finde them seldome vsed of very many, or not at all. Blessed be God, we neede not to doubt, but there bee some, who vse these meanes, with care, and reuerence: but alas, these some, are very fewe. And because this duty is so slackly performed; hence it is, that though the covenant of mercy in Christ, be oft repeated, yet men reape little profit by it. So that we must learne to follow this notable practice of these godly Patriarchs, and looke what meanes they vsed for the increase of their faith; the same also, must we vse, and that diligently: so shall we grow, and increase, and waxe strong.

strong in faith, as they did.

The third fruit of their faith, is this;

And receiued them thankesfully.

As *to the word*, the word in the originall signifieth, *to salute*; and that not onely by speech, but any way else: as by imbracing, &c. and therefore in this place, is not vnfitly translated, *And receiued them thankesfully*; that is, they tooke them kindly at Gods hands.

This is a notable fruit of faith; whereby they are commended; that seeing the promises of God as farre off, did yet take them most kindly at Gods hands. But, here wee must consider, how they tooke them kindly: namely, by doing 2. things. 1. By an action of their heart. 2. By an action of their life. The action of their heart was this, that howsoeuer the promise was not accomplished in their daies; yet they were wonderfully glad therof: for, our Saviour Christ said to the Iewes, *Your father Abraham reioyced to see my day, & he saw it & was glad.* It did Abrahams heart good to see Christ as farre off: and so we may safely thinke of Sarah, Isaac, and Iacob, that their hearts were also ranshed with ioy, to heare the wonderfull promise of God, concerning the Messias; and to thinke of the most ioyful performance, which they knew should follow in due time.

Secondly, they tooke this promise kindly, by the practice of their life; for, when they came to any strange place (as wee may often read in the story) there they *built up altars*, & offered sacrifice vnto God, and called on his name. All which they did, to testifie their inward ioy, & thankful acceptance of Gods promises in Christ, and of the promised Land; though neither were accomplished in their daies.

Now, as touching our selues, the same maine promises of God, that were made to Abraham, Isaac, and Iacob, hath the Lord made and continued vnto vs: nay, we haue the same already accomplished; & we see the same verified more euidently and plainly, than any of the Patriarchs did. Which being true, our duty is, to take the same much more thankesfully, and kindly, at Gods hands, than they did or

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could doe; because we haue more light and knowledge in the promises of God, than euer the Patriarchs had.

But wee haue iust cause to bewaile the daies and times wherein we liue: for, whereas we should take the promises of God most ioyfully, and kindly; the case is farre otherwise. For generally, it may be said of our nation and people, that in regard of the mercies and promises of God, wee are an *vnkinde people*. And that this is true (for the most part) in all of vs, if wee will but a little examine the matter, we shall find too apparant, by many euidences: for first, let any of vs be brought to a place, where we may behold some vaine Enterlude, or Showe; a man would not thinke how wonderfully we are rauished therewithall, so as we could find in our hearts to spend whole daies in beholding them. But let vs be brought to heare the *Gospel* of Christ, his holy word preached, and taught as it was vnto *Abraham, Isaac, & Iacob* (wherein they much reioycd) and there we sit heauy and drowsie, so as the Word seems loathsome vnto vs, & one houre is so tedious, as we hardly hold it out without sleeping: and if it passe the houre a little, O how impatiently our nature takes it! All which shew plainly, that we haue no such ioy to heare of Christ, and his mercifull promises, as these godly Patriarchs had: so that we are both hard hearted, & vnkinde; & altogether insensible of so great fauours of our God towards vs.

Secondly, consider mens behaviour in Gods worship: It is euident, that the greatest part of people, worship God but in formall shew, for fashions sake. These godly Patriarchs, *Abraham, &c.* built altars in euery place where they came, and offered sacrifice vnto God, to signifie their kindnesse, & willing heart, towards God for his promises. But now men worship God formally, not in way of thankfulness; but either because the *Law* cōpels them to it, or else because it is a custome, and order, which must be kept. For prooofe thereof, take some one of the common sort, & aske him why he commeth into the congregation? he will say,

say, he commeth to doe as other men doe; but what they doe, he knoweth not; or what he himselfe ought to doe, he cannot tel, nor careth much to know. Others also come to worship God: but aske them how they doe it? they will say, by saying ouer the ten Commandements, the Lords praier, and the beleefe. But, if the word be either *preached*, or *read*, they regard it not, thinking that all Gods worship stands in the repeating of those three things. Which sheweth, that they worship God but for fashion sake, and with little more, than a plaine lip-labour.

Another sort there are, which come neere to God with their lips, but their hearts are farre from him; for though their bodies be present in the congregatiō, yet their hearts are wandring about their worldly businesse, or the works of sinne: so that we may truly say, God is not worshipped with faith, in the heart. And therefore wee are an vnkinde people, and quite degenerate from the faith of our fore-fathers, these holy Patriarchs, who receiued Gods promises so kindly, and thankfully.

Thirdly, we haue the word of God daily preached and taught vnto vs; but how many be there that make conscience of obeying the same in their liues and callings? Men doe come and heare, and should learne: but when they come home, they doe flat contrary to that which is taught. Now there can be no greater vnthankfulnesse nor vnkindnesse towards Gods then this, that men should *heare* and not *obey*; for disobedience is as the sinne of witchcraft: nay, the Lord himselfe saith, that he that maketh no conscience of obedience in his life, is in his actions of Gods worship, no more acceptable vnto God, then a murderere is when he kills a man.

Wherefore, seeing obedience is so rare to be found among vs, and disobedience aboundeth euery where, it is a plaine argument, that we take not the promises of God kindly nor thankfully at his hands: for if we did, we would at least endeavour our selues, to doe what God com-

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1. Sam. 15. 23.

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grounds in his Law, and desireth in his Gospell, and to be thankfull vnto GOD for his mercies: shewing forth a thankfulness by our obedience. So that it standeth vpon hand euery man to looke vnto himselfe for his owne part, seeing God hath giuen vs his Gospell the merities of our saluation, that therefore wee receiue and embrace the same, least God doe either take the same from vs, or vs from it: for, we may be sure that the one of these two will followe, if we do daily heare and make it our conscience to obey. And thus much of the third fruite of the Patriarchs faith.

The fourth fruite of their faith followeth: And confessed, that they were strangers and Pilgrims on the earth.

Herein we are to consider diuers points: 1. The Text saith, *They confessed that in they professed openly, what they were, and what their religion was, and that not onely among themselves, but before the face of Gods enemies, and heathen men.* Gen. 23. 4. *Abraham* tolde the people of the Land of Canaan, that he was a stranger and a forrainer among them. And when *Isaac* came before *Pharaoh*, hee confessed, that both his wives & the daughters of his Fathers, were dayes of Pilgrimage: Gen. 24. 9. Now, affirming so openly that they were strangers in those Countries, they intimated a plaine deniall and dislike of the religion and idolatry of those heathen Countries, and proclaimed themselves to be of another religion: so that this is true which here is said of them, that they made confession and profession of their estate and their faith, and that to the enemies of God.

Hence we learne, that we are not to be ashamed of that holy profession of Christian religion to which wee are called. Our calling is to professe the Gospell and religion of Christ; now, to many it is a reproach & ignominie: but we must learn this speciall lesson by the example of these men, that howsoever the world iudge of Christ and his religion, yet we hauing entered into this holy profession and being called hereto, must neuer be ashamed of it: much lesse denie or forsake the same. In the primitive Church it was acceptable thing both among the *Iewes* & *Grecians* to

be a Christian: to the one, the Gospell was a stumbling block, to the other a laughing-stocke, 1. Corin. 1. 23. And yet *Paul* professed openly, *that hee was not ashamed of that holy Gospell*: Rom. 1. 16. And so it ought to be with vs: we professe Christes religion; and therefore wee must not be ashamed of it. Some there be that knowe but little, & yet haue a good minde to religion; but when they see some do nothing else, but make a macke and a iest of religion, they are thereby daunted and held back from the open profession, and embracing of it.

But if we look to be saved by *faith*, as these men were, we must learne by their example, not to be ashamed of the profession of Christianitie, whereto wee are called: but must followe this notable example of *Abraham* and the Patriarchs, who were not ashamed, nor afraid to testifie their profession among the Heathen, whensoever any occasion was offered: for, *whosoever is ashamed of Christ in this world, Christ will be ashamed of him at the day of Iudgement, before his Father in the world to come*, Luke 9. 26.

To goe further: These Patriarchs professe two things: 1. That they were *strangers*: 2. That they were *Pilgrimes*. A *stranger*, is one that hath his abode not in his owne, but in a strange Country, though he trauaile not.

And a *Pilgrime* is one that is going through a forraine Country to his owne home. *Abraham, Isaac, & Iacob* were *strangers*, because they dwelt as strangers in Tents, not in their owne Countries where they were borne; but in that strange Country, whither God had called them: and they were *Pilgrimes*, because they were alwaies ready to goe thence, whithersoever GOD would call them: and in all places wheresoever they were, still they waited on God, and sought to him for the kingdome of heaven.

Now this was not proper to these *Patriarchs*, but is also common to all Christians, that looke to be saved by the same faith: for *Dauid*, long after them, cōfesseth vnto God, Psal. 39. 12: that he is a *Stranger and a Pilgrime, or sojourner* with

with him, as all his Father were. And even we also must followe their faith in the practice of this profession: dwelling here on the earth, we must testifie & professe our selves to be both *Strangers* and *Pilgrimes*.

But how (will some say) shall we be answerable to this profession? *Answer.* For the practice hereof, we must doe these 3 things: 1. We must use this world and the things thereof, as though we used them not: 1. Cor. 7. 31: The temporall blessings we here enjoy, wee must so use, as though they were not ours; but as strangers doe, onely for the present occasion: but we must not set our hearts thereon. And the rather to perswade vs heereunto, let vs consider the practice of these godly *Patriarchs*. They had the promise of the Land of *Canaan* distinctly & absolutely: so as no man in the world hath more right to any thing that he possesseth, then they had to this Land; yet when they came into it, they enjoyed it, and all things therein as *strangers*; and possessed nothing, but did even buy ground to bury their dead in: And so must wee use the things that wee have in this world: for our houses, we must use them as *Strangers* doe an Inne: and for our goods, we must use them as *Pilgrimes* doe other mens goods, where they stay for a night: we must so use them alwaies, as being ready and willing to leave them the next morning; or at any time when God shall call vs away.

Secondly, we must cast off all things in this world, that may any whit hinder vs in our journey to the kingdome of heauen; like vnto good trauellers, who will carie nothing with them in the way, but that which may further them to their journeyes end; and if any thing hinder them in the way, they will cast it from them; and rather lose it then be hindered from their home. But what is that which is burdensome vnto vs in this our journey to heauen? This *S. Paul* sheweth, when he saith, 2. Tim. 3. 6; that certaine simple women are laden with sinne. Behold, sinne is that that ladeth vs; and the Author to the Hebrewes, calleth sinne

that thing that angereth or safsfeth; and presseth vs downe (Heb. 12.12). Therefore; if we will be good traublers; and pilgrims towards the kingdome of heauen; we must take heed of all sinne; for that will hold vs downe; that we cannot go one step forward; but will draw vs backward yong hell for a thentayns traite that leadeth vnto life; and the gate narrow; and few there be that can enter into it: Math. 7.13. He that would come hither; must come with an humble; and pure heart: for the gate will not suffer any that is laden with sinne; to enter therein. The proud man; whose heart is puffed vp with pride; and the couetous man; whose heart is enlarged with desire of gaine: the ambitious man; who is with child with worldly pompe & state; and the luxurious and voluptuous man; who fash himselfe with earthly and carnall pleasures: all these are growen too big to enter into this strait gate; But the meeke in spirit; who lead an humble and innocent life; these shall tread this path; though it be narrow; and chierim at this houre; though it be strait. And therefore; we must cast off euery sinne; by the practise of true repentance; and so make ourselves pilgrimes for the way to heauen.

Thirdly; we must learne contentation of heart; in euery estate of life; which God shall send vpon vs: we must be contented as well in sicknesse as in health; in poverty; as in plentie; in trouble; as in peace: and in good report; and ill report; and in all estates of life and death. A pilgrime in his way taketh all things patiently; that befall him; and if he be injured any way; he puts it vp quietly; without seeking reuenge; or making complaint; till hee come home; where he knowes hee shall haue audience; and redresse. Euen so must we behaue our selves in this our pilgrimage to heauen; in hope of that redresse and rest we shall haue; we must beare all things patiently; that befall vs in this life; which is the way; and doing these three things; we shall become good pilgrimes and strangers in this world.

Here two questions offer themselves to be considered.

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First, if every man, both in profession and practice, must shew himselfe to bee a *pilgrime and stranger* in this world: Whether then, is it not a good estate of life, for a man to contemne the world, and all things in it, and to betake himselfe to perpetuall beggerie, and voluntary pouertie?

Ans. The world in Scripture is taken diuers waies: first, for the *corruptions and sinnes* in the world; and these must be contemned by all meanes possible: yea, that is the best religion, which teacheth best how to contemne these; and he the best man, who most forsakes them, in what calling soeuer he liues.

Secondly, for *temporal blessings*, as money, lands, wealth, sustenance, and such like outward things, as concerne the necessarie or conuenient maintenance of this naturall life. And in this sense, the world is not to bee contemned, for in themselves, these earthly things are the good gifts of God, which no man can simply contemne, without iniurie to Gods disposing hand and providence, who hath ordained them for naturall life.

The Papists esteeme it an Angelical state of perfection, approaching neere to the state of glory, when a man forsaketh all, and betakes himselfe to voluntarie pouertie; as begging Friars do: But indeed it is a meere device of mans braine, and hath no warrant in Gods word, which decreeth thus; that he that will not labour (in some lawfull calling) shall not eate. *Obiect.* But here they will say, that our Saujour Christ, speaking to the young rich man, bade him *goe and sell all that he had, and giue to the poore, and hee should haue treasure in heauen.* (Mar. 10.) *Ans.* That commandement was not ordinarie, but speciall, belonging to that yong man: It was a commandement of triall, giuen to him onely, as this was to *Abraham*, when God said, *Abraham kill thy sonne,* Gen. 22. 2. And the reason of that commandement, was peculiar to him; namely, to shew him his corruption, and to discouer his hypocrisie. Againe, howsoeuer the yong man was commanded to *sell all*, yet he is

not commanded to *giue all*; but onely thus, *Sell all, & giue to the poore*. 2. *Obiect*. Again they obiect, that Christ himfelfe was a beggar, and his Disciples also, and had nothing of their owne, but went vp and downe the world, as beggars; and liued of that which others ministred vnto them. *Ans. This is a meere forgerie, and cannot be proued out of the word of God. The bagge which Iudas carried, doeth prooue the contrary; for, he was (as it were) the steward in Christs family, who looked to their prouision, and to their contribution to the poore: as may be seene, Ioh. 13. 27, 28, 29. Yea Christs Disciples, though they left the present vse of their houses, and places; yet they gaue not ouer their title and possession in them: for, Christ went to Peters house, where he healed his wiues mother, Math. 8. 14. And after the time of Christs passion, Peter, and the other Disciples, returned to their ships againe, and became fishers for a time. For Christ (Iohn 21.) after his resurrection, appeared to them while they were fishing.*

2. *Quest.* Whether may a man lawfully seeke to bee rich, seeing we must professe our selues to bee *pilgrimes and strangers* in this life? *Ans.* Riches are taken two waies: 1. for things sufficient. 2. for abundance. For the first, by things sufficient, I meane things necessarie and meete for a mans estate, to maintaine him and his family; and thus a man may seeke to be rich: for, so wee are taught to pray, in the fourth Petition, *Giue vs this day our daily bread*; that is, things meete and needfull for the day. From whence I reason thus: That which wee may lawfully aske at Gods hands, wee may lawfully seeke for: But we may lawfully aske of God all things necessary to this life; Therefore wee may lawfully vse the meanes to attaine vnto them. And this, Agurs praier sheweth also, *Giue me not power nor riches, feede mee with food conuenient for me*. Where wee see, it is requisite a man should labour for things necessary to this life. Now, because mans corrupt nature is so gripple, that hee would not bee contented with the whole world, though

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though it were all his; therefore we must learne this rule of contentation, for worldly things: namely, to followe the counsell and example of wise and godly men, who are neither couetous, nor riotous; but rest contented with that which is sufficient. As for the wearing of apparel, we haue no speciall rule, nor precept in Gods word: and therefore our direction, must bee the example and fashion of the most graue and godly, in that calling whereof wee are; whose president must be our direction in all cases, wherof we haue no precept nor rule in Gods word.

But if riches bee taken in the second sense, for *abundance*, above that which is competent and sufficient; then it is not lawfull for a man to seeke to bee rich: for prooffe hereof, we haue the plaine testimony of the word of God; Paul saith, 1. Tim. 6. 8, 9. *When we haue food and raiment, wee must therewith be contented: for they that will bee rich, fall into temptation, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Where, the Apostle dooth not simply condemne a rich estate, but rather the desire to be rich, that is, a desire to haue more than is necessarie for the maintaining of a mans estate. Yet this is the common sinne of the world, men are so couetous that they wil not be contented with that which is enough, but still toyle and moyle for more; till they haue gotten so much vnder their hands, as would honestly and sufficiently maintaine ten men of their estate and calling. But all such are condemned, by the testimony of the holy Ghost, in the place afore named.

Quest. What if God giue abundance to a man, by lawfull meanes; what must such a man doe? *Ans.* When God sendeth riches in abundance to any man, hee must thinke himselfe to be appointed of God, as a steward ouer them, for the good disposing of them to the glory of God, and the good of his Church; alwaies remembring this rule of the Prophet David, Psal. 62. 10, *If riches increase, set not thy heart on them.* He saith not, *If riches increase, refuse the;*

but, set not thy heart on them: and thus much of these Questions.

Now this practice of the *Patriarchs* is as necessarie for vs in these dayes as euer it was; for the cause why we profit little after much hearing of Gods word, is this: we haue not behaued our selues like *Pilgrimes and strangers* in this world, but the cares of the things of *this life haue choaked it vp*, Math. 13. 22, that it could take no ground, nor roote in our hearts: when we haue heard the word wee remember it not, because our hearts and the affections thereof, are set on the pleasures and commodities of the worlde. Wee therefore must shake off this filthy sinne, and learne to behaue our selues like *Pilgrimes and strangers*, not intangling our selues with the things of this life, but *using them as though we used them not*, so as they be no hinderance to the growth of Gods graces in vs.

For they that say such things, declare plainly that they seeke a Country.

In the former verse, was set downe the constancie of *Abraham, Sarah, Isaac, and Iacob*, in the faith. Now in the 14. 15. and 16. verses, the holy Ghost proceedeth to amplify and enlarge the commendation of their perseuerance in the faith: for the scope of all these verses, is to proue, that all these particularly were *constant in the faith vnto the end*. The prooffe is made by one substantiall reason; the summe whereof is this: *Abraham, Sarah, Isaac, and Iacob, sought for their Country, which was heauen*, and therefore they were constant in the true faith.

But some may thinke that this reason is not substantiall, for men may seeke for heauen that neuer had true sauiuing faith. As, *Balaam desired that his end might be like the end of the righteous*, Numb. 23. 10: wherewith no doubt he desired the state of the righteous after this life.

I answer, that this desire of *Balaams* was not grounded vpon any constant perswasion, nor settled resolution, but vpon some sodaine motion: Secondly, though he desired

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to die the death of the righteous, yet he would not live the life of the righteous: hee had no delight to walke in the way to come to that end which they walked in; without which, no man ordinarily can come to it.

Yet further some will say, *Many shall seeke* (as our Saviour Christ saith) *to enter in at the strait gate of the kingdom of heauen, and shall not be able,* Luke 13. 24. Therefore to seeke for heauen is no sufficient argument of true faith.

Answer. True indeede, many shall seeke to come to heauen, and shall not be able to enter; because they seek when the dore of mercy is shut, and when the day of grace is past: for there is a time of grace wherein the Lord will be found. Now if men seeke him not in this time, though they seeke him never so long after, yet they shall not finde him. But the seeking of these *Patriarchs* was a sound and constant seeking, and so a notable fruite of their true faith. For 1. they sought a *heavenly Country*: 2. they sought it in due time; not for a brunt, but through the whole course of their lives: 3. they went the right way; denying themselves and their estate in this life, as being strangers vpon earth: and they were willing to forsake all things in this world to attaine heauen, esteeming it as their true dwelling place, and their eternall rest.

Now more particularly, the holy Ghost diuideth this reason into two parts, & handleth the same severally: 1. he proueth that *they sought a Country*, in this verse; and 2. that *this Country* which they sought, was *heauen it selfe*, verse 15. 16. For the first part; that *they sought a Country*, is thus proued:

They which say they are Pilgrimes and strangers, they shew plainly that they seeke a Country.

But Abraham, Isaac, and Iacob saide of themselves, that they were Pilgrimes and Strangers.

Therefore they shew plainly that they seeke a Country.

The first part of this reason is euident in it selfe: for hee that saith hee is a *Pilgrime* and a *stranger* in any place, sheweth

with plainly that hee is forth of his owne Countrey, and therefore seeketh one. The second part of the reason is assumed from their confession, in the end of the former verse; and confessed, that they were *Pilgrimes and strangers on the earth*: from whence, the conclusion is laid downe in this 14. verse, that therefore these Patriarchs sought a Country.

In this reason obserue, first, that the Author of this Epistle had diligently read the History of *Abraham, Sarab, Isaac, and Iacob*, penned by *Moses* in the booke of *Genesis*: and in reading, had obserued that which they particularly confessed of themselves in many places of that booke; namely, that they were *Pilgrimes and strangers*: yea, also hee gathered from their confession, this most heauenly meditation, that therefore they were not in their owne Country, but sought another. These three things then the Author of this Epistle vsed about the holy Scriptures: *Reading, meditation, and obseruation.*

Whence we learne, that all Gods Ministers, and those which prepare themselves to the worke of the Ministerie, are diligently to reade and study the holy Scriptures, and to meditate therein. No doubt, the Author of this Epistle was an Apostle, and had most notable gifts by vertue of his calling, and yet hee bestowed paines in viewing the particular words of *Abraham, Isaac, and Iacob*, recorded by *Moses* in the booke of *Genesis*. *Daniell* also was an extraordinary Prophet: yet (as we may reade) *Daniel* 9. 2, hee studied with admirable diligence the prophecies of *Jeremie* and *Ezekiel*. And *Timothie*, though he were a Disciple (*Acts* 16. 1) and well learned: yet *Paul* chargeth him to giue attendance to reading; to exhortation, and to doctrine, 1. *Timothie* 4. 13. And *Ezekiel* is commaunded to eate the role, and to fill his belly with it, *Ezekiel* 3. 3: And *Saint Iohn* likewise is commaunded to eate vp the little booke, *Reuelations*, 10. 9. 10: which thing he did: all which strongly enforce the former duty, shewing that Gods seruant in the Ministerie, must as it were eate vp Gods booke; that in iudge-

judgement and vnderstanding, he may digest as farre as is possible the deepe things of God, and the hardest places of the Scripture: here must he lay his foundation, and hither haue recourse frō all other writing whatsoeuer, in any matter of doubt.

This direction is most necessary for the *Schools of the Prophets*, and for all *Gods Ministers*: and yet notwithstanding, the contrary practice beareth sway in the world. For, in the Popish *Vniuersities*, most of their diuines apply themselves to study the bookes of certaine *schoole-men*, and the *Expositors* or *Commenters* thereupon. These are applied day and night, though they be both many and large, and full of needlesse quiddities, and oftentimes they be also publicly expounded, whereas in the meane time the Bible lieth neglected, or little regarded: wherein wee may see the notable worke of the *Diuell* and his malice, toward the Church of God; for the *Schools of the Prophets* are the *fountaines* of learning. Now, when as *Sathan* by this meanes, doth steale away from them the study of the Bible, and in stead thereof soisteth in corrupt humane writings; hereby hee poisons the *fountaines*, to the danger of infecting the whole Church. And as this is common in the places of *Poperie*; so likewise some fault is this way committed among vs that be *Protestants*; for, many in their priuate studies take little paines in the booke of God, but apply themselves wholly to the writings of *mē*; as *Counsellors*, *Fathers*, *Schoole-men*, and other *Expositors*: and in the handling of the Scripture, they glory more to proue a point of doctrine by multiplicite of humane testimonies, then by the written word. But the truth is, thus to doe, is to preferre the handmaide before the *Mistris*; and as for the opening & expounding of Scripture by other *Writers*, it is no such point of deepe learning: a man of ordinary capacity and diligence, may easily deliner what others haue done before him. But to open the Scripture soundly and purely as it ought to be, is of another nature then these *mē*

take it: and hereto the sound study of the Text it selfe, will proue the best helpe, as they will confesse who haue tried most of all. And though the best mens works be but base Ruffe to the pure word of God, yet the writings of holy me must not be contemned; but must be read and regarded in their place, for our furnishing and enabling to the study of the Scriptures, and for the helping of our knowledge and iudgement in the word of God: they that hold or practice the contrary, knowe not what helpes they be; and what light they yeeld to many dark places of Scripture: But stil aboue and beyond, before and after all, the word of God must be eaten vp of vs, and studied with all diligence.

Secondly, in that the Author of this Epistle noteth their particular sentence, and by consequence gathereth this meditation out of it; *that they sought a Country*; Hereby all men are taught to exercise themselves in hearing and reading all the places of the Bible: euen the Histories of men therein; and out of the words to gather godly meditations. So Paul saith to the Colossians, *Let the word of God dwell plentifully in you*, Coloss. 3. 16. The Prophet David also noteth it for the property of a good man, *to meditate in the Law of God day and night*: And the practice of the blessed virgine Mary, is registred as an example for vs to followe; that she *kept all the sayings of Christ in her heart*. But pittie it is to see, how reading in the word of God is laid aside; for it is so little practised, that men now-adaies will not be at charge to buy a Bible: for bookes of Statutes, men will not onely haue them in their houses, but at their fingers ends; but Bible they haue none: and if they haue, it lieth on the deske, or table, and they *reade* it not; and if sometime they *reade*, yet they neuer *meditate* thereon, as wee are taught in this place.

Further, whereas the holy Ghost reasoneth thus vpon these examples, *Abraham, Isaac, and Iacob, were strangers and Pilgrimes, therefore they sought a Country*: Herein hee teacheth vs this speciaall point, to wits that a doctrine, though

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though it be not exprest in plaine words in the Bible, yet being gathered thence by right and iust consequence, is no lesse to be beleued and receiued, then that which is plainly exprest: and therefore they are farre to blame which mislike these tearmes in Diuinitie, *person, nature, sacrament, consubstantiall, trinitie, &c.* because they are not exprest in the word. But, they may with good conscience and much profit be retained; because, though not literally, yet in sense and meaning they are contained in the Scripture, and may by iust consequence be gathered thence. And, wee denie not transubstantion, because the word is not in the Scripture; but because the matter is not there: nor can by necessary consequence be deriued from it, but rather the contrary.

Againe, many refuse these doctrines, the proceeding of the holy Ghost from the sonne; and the baptizing of children, because they are not exprest in the Scripture. But hence we answer, that though they be not expressely set downe in so many wordes, yet by iust consequence they may be soundly gathered out of Scripture, and therefore are true doctrines no lesse to be beleued, then that which is plainly exprest. And thus much of the first part of the reason,

And if they had beene mindfull of that Countrey, whence they came, they had leisure to haue returned.

But now they desire a better, that is an heavenly: Wherefore God is not ashamed of them to be called their God. For he hath prepared for them a Citie.

Here the holy Ghost proueth the second part of the former argument, by 2. reasons: the first, is contained in the 15. verse, and the beginning of the 16. It is taken from the distinction of Countries, and may be framed thus;

They either sought an earthly Countrey or an heavenly Countrey.

But not an earthly: Therefore they sought an heavenly Countrey. The first part of this reason is cleare of it selfe. The second part is in the 15. verse: from whence followeth the conclusion in the beginning of the 16. verse.

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To come to the first part, in these words: *And if they had bene mindefull of the countrey, &c.* That is, if they had regarded, or thought vpon Mesopotamia, or Caldea, from whence they came, and where they were borne, with any desire to haue enioyed the profits, or pleasure thereof; they had leisure enough to haue returned backe: thither, by reason of the length of their daies which they liued, in the Land whither God called them.

Here obserue two points: First, that they are not mindefull of (or, as the word imports) they remember not the countrey from whence they came: but when God gaue them commandement to depart thence, and not to returne to Mesopotamia againe; after this commandement giuen, they came forth, and did forget their owne countrey.

Whence we learne, that howsoeuer vsually, *Forgetfulness* be a vice; yet some kinde of forgetfulness, is a notable vertue: namely, to forget the things that displease God, and which hee would not haue vs to thinke vpon. Psal. 45. 9. *The Church is commanded to forget her own people, and her fathers house:* That is, her owne will and desires; shee must neuer thinke thereof (nor of any other thing whereby God is displeased) vnlesse it be with dislike.

This condemneth the practice of many aged persons, in these daies, who delight themselues among the yonger sort, to tell of the bad practises of their youth; in wantonnesse, contentions, and breaking Gods commandements: But, in so doing, they sinne grievously; for, a man must not remember his sinnes, but with dislike, and detestation; being grieved with them, and angry with himselfe for them; or else to teach others how to auoide them.

And as this kinde of *Forgetfulness*, is a good vertue; so there is also a vertuous and good Remembrance: namely, to be mindefull of that which may please God: as of Gods *Iudgements*, to be humbled thereby: and of his *Merchies*, to bee thankesfull vnto Almighty God for them: and of his *Commandements*, to become obedient to his will.

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These things therefore, we ought to imprint by diligence, in our memories.

Secondly; here observe, God calleth them out of their owne countrie, and biddeth them liue in the land of Canaan, as strangers and pilgrimes; and so they doe, abiding there, without any purpose to returne; nay, they are not mindfull of their former home.

Hence wee are taught, to bee constant in that calling whereunto God hath called vs. It is a fearefull sinne, for a man to goe backe from that calling, in which God hath placed him. When the Israelites abode not patiently, and constantly, with God in the wilderness, but desired to shake off the calling of God, & to returne to Egypt, there to sit by the flesh-pots againe; they had Gods hand vpon them grievously: as we may read at large, Psalm. 78. *Lots wife*, for looking backe, when shee was commanded to the contrary; was fearefully, and strangely punished, being turned into a pillar of salt, Gen. 19. 26. And our Sauour Christ saith, Luk. 9. 62, *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though he had said, *He that starteth from the plough, is not fit for the field: no more is he that shifeth from his calling, fit for Gods seruice.*

To apply this to our selues: God hath called vs to professe Christian religion: whence wee are called *Protestants*. We therefore must professe the same constantly, and hold it fast, without wauering, or doubting (euen without being mindefull of that spirituall Egypt of darkenes and superstition, whence we are deliuered) much more, without turning to any other; this beeing the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Christianitie, wee haue vowed vnto God for our selues, to renounce the flesh, the world, and the deuill. Now, this beeing our calling, as wee haue promised, and vndertaken it: so wee must obey it in our liues, fighting manfully euery day, against the world, the

the flesh, and the diuell. For, if wee professe religion in word, and doe not obey it in deed; we make our selues vnfit for the kingdome of heauen. But alas, men are like to the *Swine* that returneth to the puddle, though he be washed neuer so cleane; and to the *Dogge*, that returneth to his vomite: for, most men do but serue the flesh, & the world, and the lusts thereof; therein is their ioy, and their hearts ease: take away these things from them, and take away their liues: so farre are they from seeking the kingdome of heauen, as these Patriarchs did.

Thus much for the first part of the reason.

Now followeth the second part, which is this; *But they sought not a place in earth:* and therefore the conclusion followeth, *That they desire a countrey, which is heauen;* in these words:

But now they desire a better.

But some will say, the Patriarchs were dead many hundred yeares, before this was written; How then can they be now said, *to desire a countrey?* *Answer.* The Author of this Epistle, here obserueth, and followeth the manner of them that write Histories; who speake of things past long agoe, as though they were now present.

Now, it is said, *they desired a better countrey.* These Patriarchs had laid before them two countries, the Land of Canaan, and the kingdome of Heauen; and of these two, they might choose whether they would, to be their portion, and inheritance, vpon which they would bestow their hearts: Now, they esteemed heauen (though it was to come) better than Canaan, though present; and therefore made choice of heauen, and longed for it.

Where we learne, that as we must be thankfull to God, for all his blessings; so among them all, wee should choose the best. This, *Dauid* doth: for beeing put to choose, whether hee had rather liue in safe-guard, and in solace, with the wicked and vngodly; than in base estate, and in great danger, neere to Gods sanctuarie. He saith, *Psal. 84-10, Hee*
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had rather bee a doore-keeper in the house of his God, than to dwell in the Tabernacles of wickednesse. And Salomon is highly cōmended by the holy Ghost, 1. King. 3. 10. 11, for choosing a wise and understanding heart, before riches and honour. Moses also (as we shal see after ward) had his choyce, whether he wold liue gloriously, & at ease, in Pharaohs court; or with the Church of God in aduersitie: now, *Moses* having the gift of discerning, refused to bee called the sonne of Pharaohs daughter, and chose rather to suffer aduersitie with the people of God, than to enioy the pleasures of sinne for a season. Which holy examples, doe all teach vs; that when God setteth before vs diuers sorts of his blessings, wee in spirituall wisdome, must make choyce of the best. On the contrary, *Esau* had this choyce set before him; his brothers red broth, and his birth-right; but he chose the worse: & therefore, in the new Testament, the holy Ghost noteth him with this marke, to be profane *Esau*, for his labour. And the Gaderens also are branded with a note of infamie to all ages, for choosing their hogs before *Christ*, and his saluation. And the like choyce is set before vs every day; for God of his mercy, in y^e preaching of the word, for his part, doth set forth vnto vs, *Christ Iesus* crucified; and in him, remission of sinnes, and saluation. Now, on the other side, commeth the diuell, and setteth before vs, all sorts of vaine pleasures, and delights; shewing to every man those sinnes, to which he is giuen; and with them, all the profits or pleasures, that vsually accompany such sinnes. Now, most men hauing this choyce set before them, doe leaue the true and substantiall blessings of God; and come to Sathans painted Pageants, and there make choyce of sin, with those base companions that doe attend her. This is too apparant to be denied: for, howeuer the word of God be preached vnto vs, and we doe heare the same, yet wee preferre the vanities and pleasures of the sinnefull world, before *Christ crucified*; making no account of him, nor of our owne saluation by him, in comparison of the present

present profits and pleasures of sinne. But wee must pray to God to giue vs spirituall *wisedom*, and the gift of discerning, that now when God sets before vs things so farre differing, we may haue grace to discerne betweene them; and withall, to preferre and make choise of the best, and to refuse the worst. But as for them that are so mad in their choise, that they now preferre sinne before the blessings of God in *Christ*, they shal see the day when they would wish themselves to be Dogges, Toades, or Serpents, rather then men and women: and yet (though they would be glad of that exchange of state) they shall neuer compasse it, but shall remaine woefull men and women for euermore, because that once they made so profane a choise: when the path of life was set before them, they chose the way of death rather then of life; and therefore when they would desire death, they shall not haue it, but shall liue a life more bitter for euer then any death in the greatest pangs.

Thus wee see in generall their choise was of the better. Particularly the Text addeth;

That is, an heavenly.

In which words is laid downe the last and chiefe point in this reason, to wit, that the Patriarchs desired a better Country then the Land of *Canaan*, and that was an *heavenly Country*, euen heauen it selfe; the prooofe whereof is principally intended in this place.

Now whereas the Patriarchs, being our fore-fathers in faith, and patternes whom we must followe, *did desire heaven*: by their example euery one of vs is taught the same duty, to aime at another and a better *Country*, then that in which we liue, euen at the kingdome of heauen; and not to thinke that this world is the Country we are borne for. This better Country we must all seeke for, whatsoeuer we be, high and lowe, young and olde, learned and vnlearned, if we will followe these godly Patriarchs. And this wee must doe not at death onely, seeking this world all our life long, for that is to despise heauen; but euen in the time of

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our youth, & strength of our daies, must we set our hearts on heaven; endeavouring so to vse this world, and the things thereof, that when we die, we may come to heaven, that blessed countrie, which we desired, and sought for in our liues.

And to perswade vs hereunto, consider the reasons following. First, worldly wisdom teacheth this: If a man dwell on his owne land, and in his owne house, he is carelesse; But if in another mans house, whereof hee hath no lease, but contrariwise, is certaine to be put out, hee knoweth not when: this man wil in time provide himselfe of another, that so he may remooue into it, and not be destitute; and if it be within his power, he will provide a better, that so he may not remooue for the worse. Beholde, while wee live in this world, our bodies are tents and tabernacles wherein our soules doe dwell, for a time: and besides, this time is vncertaine; for there is no man that can say certainly, he shall liue to the next houre: Therefore, we must euery one of vs, provide for himselfe a dwelling place in heaven, where we may abide for euer, in all blessednesse.

Again, consider the state of all sorts of men in the world: for, sinne, Atheisme, and profanenesse, abound euery where, the blaspheming of Gods holy name, and the breaking of his Sabbath; besides daily sinnes against the second table. Now, all these crie continually for vengeance, and for Gods iudgements to be inflicted vpon vs, and we know not how God will deale with vs for owne sinnes; whether he will take from vs our goods, and good name, our health, friends, or life it selfe: and therefore it standeth vs in hand to provide for our selues, a resting place, where in we may abide for euer, after this fraile life full of misery is ended.

Thirdly, if we shall not doe this, marke what followeth: this, and no other, is our estate; By nature, wee are the children of wrath, and of the deuill; and by our manifold sinnes, we haue made our case farre worse. Now, what is due

due vnto vs, for this corruption, and for these transgressions? Surely, not heauen, but another place; even the contrary, the place of eternall woe; and destruction, the bottomlesse pit of hell. Now, if this be our due by nature, then let not sinne, nor Sathan, deceiue vs; perswading vs, that wee may come to heauen, and still continue in the state of our corrupt nature: but let vs labour by all meanes, to eschew this place, which is due vnto vs by nature; that thorough the gift of faith in Christ, we may come to the heauely citie, which these godly Patriarchs so seriously sought for. But if we remaine in our sinnes, and so die, we are sure to goe to the place of destruction, and there to remaine in woe and torments, with the diuell, and his angels for evermore: so that it stands vs in hand, to vse all good meanes to come to heauen, or else our case will be the most miserable of all creatures; for, perdition and destruction will bee our portion world without end.

This must awake and stirre vp our dead and drowlie hearts, that are so besotted with sinne, that though wee heare, yet wee neither learne, nor practise. In worldly things, we can take care and paines: but if we will doe any thing for our owne euermlasting good, let vs labour by all meanes to come to heauen; for if wee misse of that citie, it had beene good for vs, we had neuer beene borne: or that we had beene the vilest creatures in the world, rather than men. For, when the vnreasonable creatures die, there is an ende of all their miserie; but, if we die, and be not prepared for that place, our death will be vnto vs the beginning of all woe and miserie.

Wherefore God is not ashamed of them to be called their God, for hee hath prepared for them a citie.

In these words is laid downe a second reason, whereby is prooued, that these Patriarchs died in the faith, seeking their countrie in heauen. The reason is drawn from the testimony of God himselfe, recorded by Moses in the booke of

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of Exodus, where God saith, *He is the God of their Fathers, the God of Abraham, Isaac, and Jacob,* Exodus 3. 16.

The exposition. Wherefore] that is, that this might appeare and be euident, that these Patriarchs died in the faith, and sought this Country of heauen, God was content to vouchsafe & grant vnto them this fauour, to be called their God.

Was not ashamed.] To be, or not to be ashamed of one, properly belongs to men; and it cannot be affirmed properly of God, that hee is ashamed or blusheth (as the word signifieth) but the meaning is, that God vouchsafed vnto them this fauour, and shewed them this honour and dignity. *Quest.* What was this honour and dignity which he shewed vnto them? *Answer.* To be called their God. By which is meant thus much, that God accepted them in his mercy, to be such, with whom hee would make his covenant of saluation, and not with them alone, but with their seed after them. Secondly, that he chose them, to make the covenant in their names for all the rest: Thirdly, he vouchsafed them a speciall and extraordinary fauour, euen that himself would beare their names, & they should beare his, making his glorious name renowned to the worlds end, by this title, *The God of Abraham, Isaac, & Jacob.* Hereupon the reason is framed thus; God would not be called in speciall manner the God of vnfaithfull men, but rather would bestowe such a special fauour vpon Beleeuers: but that fauour did God vouchsafe to these three Patriarchs; therefore doubtlesse they liued and died in that holy faith.

In that it is said, *God was not ashamed to be called their God;* Here first we learn, that God doth not vouchsafe his mercie equally to all men, but some men haue more prerogative in his fauours and mercies then others. *Kings* make choise among all their subiects, of some men, whom they will prefer to be of their counsell or guard, & to whom they will giue speciall countenance, and dispence their fauours more liberally then to all. *Enen so God among all Abraham, Isaac, and Jacob, kinred maketh choise of a fewe persons, to bestowe on them such speciall honour,*

honour, as he vouchsafed not to any of their fore-fathers afore them, nor posterity after them. No meruaile therefore though he bestowe not his speciall mercy vpon all, seeing he dispenceth not his inferiour fauours vnto all alike. And yet for all this, he is no *accepter of persons*: for, hee onely is properly said, to be an accepter of persons, that preferreth one before another, in regard of some quality in the person: but God vouchsafed this honour vnto these three, onely of meere mercy and good will, and not for any thing he respected in them.

This confuteth the conceite and error of many men broached abroad in this age, that God doth equally loue all men as they are men, and hath chosen all men to saluation as they are men, and hath reiected none: for (say they) it standeth with equity and good reason, that the Creator should loue all his creatures equally: and this opinion they would build vpon the generall promise made to *Abraham*: because that in him God said *all the nations of the earth should be blessed*, Gen. 22. 18. But we must vnderstand that (All) is not alwaies taken generally, but sometime indefinitely for many: and so *Paul* speaking of this couenant of grace in Christ, saith; The Lord made *Abraham a father of many nations*, Rom. 4. 17: where repeating the couenant recorded by *Moses*, he putteth *many* for *all*. Againe, graunt that *Abraham* were the father of all nations, and that in him *All the kindreds of the earth were blessed*: Yet it followeth not, that therefore God should loue *all men* equally & alike; for he may loue the *faithfull* of all nations, & yet not loue *all men* in all nations: for, in his bountifull mercy in Christ, he preferreth some before others. And this answer seems the better, because we may haue some reason to thinke that God will saue of euery nation some, but no ground to imagine he wil saue all of any nation: much lesse all of euery nation.

2. Here we may see, that God honoureth those his seruants that honour him, as hee saith to *Ely* the Priest, 1. Sam. 2. 30. Which is a point to be marked diligently; for, this God is the glorious king of heauen and earth: yet he abaseth him-

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selfe, & is content to be named by his Creature, advancing them by abasing himselfe to be called their God, *the God of Abraham, Isaac, and Jacob.* Where we may apparantly see, rather then God wil not haue them honoured that honour him, he wil abase himselfe, that they therby may be honored.

Hence we may learn many things. First, that all that profess religion truly, must inure themselues to go through good reports and ill reports, and in all estates to be content, for Gods honours sake: as *Paul* saith, *I have learned in what soeuer state I am, therewith to be content: I can be abased and I can abound; every where in all things I am instructed, both to be full and to be hungry, to abound & to haue want.* Thus spake that holy man of God; & so must we all endeavour to say, & accordingly to practice. And the reason is good: because if a man honor God, howsoeuer he be contemned, or not regarded in the world, yet God wil honour him, & esteeme highly of him: that will proue the way to all true honour, as it hath done, even in this world to all that tried it.

Secondly, hence we learne which is the true way to get sound honor amongst men; namely, to honor God. Good estimation in the world is not to be contemned, for the Lord comandeth all inferiours to honour their superiours, *Exod 20. 12.* wherby he also bindeth every mā to preserve his own dignity. Now God honoureth them that honor him; therfore the surest way to get true honour among men is this: Let a man first lay his foundation well, & begin with God, & set all the affections of his heart & thoughts on this, To honor God. *Quest.* How may a man honor God? *Answ.* By forsaking the rebellious waies of sin & vngodlines, & walking in the way of righteousness through the course of his life. This doth God take to be an honour vnto his high Maiesie. And when a man doth this vnfaignedly, then God will honour him, even among men, so far forth as shal be for his good; for God hath all mens hearts in his had, & wil make them to honour those that honour him: so *S. Paul* saith, *If any man therefore purge himselfe from these, he shall be a vessel unto honour; not onely in glory eternall after death, but also* *1. Tim. 3. 13.*

in grace and fauour with Gods Church. This confuteth the opinion, and condemneth the practice of many, who would faine haue good report in the world, and be spoken well of by all men: but what course (I pray you) take they to come by this good name? They doe not begin with God, and lay their foundation by honouring him; but they strue to please men, whether it bee by doing well or ill, they care not; their onely care is to please all: for, that is their rule and resolution, all must be pleased: and because most men are ill, they rather choose oftentimes to doe ill, than they will not please the greater sort. But he that be-
 ginneth to get honour by pleasing men, be-
 ginneth at a wrong ende; for, by the testimony of the holy Ghost in this place, the way to get sound approbation before men, is first to beginne with God, and to honour him.

Thirdly, if God will honour them that honour him; then by the contrary, consider what a miserable case many a man is in: For, *those that dishonour God, God will dishonour them againe;* as wee may see at large, and very plainly, in the example of *Elie*, and his two sonnes: for, *them that honour me* (saith the Lord vnto him) *I wil honour, and they that despise me shall be despised;* 1. Sam. 2. 30. And in *Zacharie* wee may reade, that the man that by blasphemie, theft, or perinrie, dishonoureth God, the flying curse of the Lord shall enter into his house, and remaine in the middest thereof, and consume it with the timber thereof, and the stones thereof: *Zach. 3. 4.* And because *Elie* did more honour his children than God, 1. Sam. 2. 31, therefore the Lord threateneth the destruction both of him, and his familie: and according as the Lord had threatened, so it came to passe. For, when the Israelites fought with the Philistims (Chap. 4. 11.) his two sonnes were slaine; and hear the hearing of the newes, *fell downe and brake his necke.*

Now, if this be so, what shall we say of our owne nation and people, amongst whom it is as comon to dishonour God, as euer it was amongst the Papists, or Pagans; par-
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ly, by light vsing of his holy titles, and taking his name in vaine: and partly, by swearing, and open blasphemies, and sometime, even by abominable perurie. Nay, it is many mens rule, that they may sweare, dissemble, lie, & forswear for advantage. These sinnes are some of them rise in all sorts of people; and hardly shall you talke with a man, that doth not by vaine othes dishonor God: yea, it is so common, that children, so soone as they can crawle, or lise out a word; the first thing they can speake, is to curse, or sweare, and take Gods name in vaine, whereby God is dishonoured every way: so as it is a wonder that the earth doth not open & swallow vp many men quicke, for their swearing and blasphemy. And whereas Gods Iudgements are often grievously inflicted vpon vs, in many places of the Land; we may perswade our selues, that among other sinnes, it is for our blasphemie, and taking Gods name in vaine. And if it be not speedily redressed, it is to be feared lest God will raine downe his iudgements vpon vs, and in his wrath sweep vs all away; and take away the father with the childe, the good with the bad, because there is no reformation of so vile, and yet so needlesse a sinne.

To be called their God.

Obserue here further, that *Abraham, Isaac, and Iacob*, could all of them say, *God is my God*. Now that which these worthy Patriarchs could say of themselves, we must every one of vs in our own persons labour for; for their example is & must be a rule for vs to follow. Wetherfore must labour for this assurance, by Gods grace to say, as these holy Patriarchs did say, *The true God is my God*; and of this I am resolute, & vndoubtedly assured in mine own conscience.

Q. How shall we be able to say vnfainedly, *God is my God*? *Ans.* By becoming his seruants and people, in deed & truth; for, to him who is one of Gods people, God is alwaies his God. But how shall wee become Gods true seruants? *Ans.* By setting our hearts vpon the true God, and giuing them wholly vnto him, and to his seruice;

and restraining our selues from all occasions of sinne; be-
cause sinne displeaseth him. *Quest.* But how shalt a man
set his heart wholly on God? *Answer.* This hee doth, when
he loueth him aboue all, and feareth him aboue all, and a-
boue all things is zealous for GODs glorie; when hee
hath full confidence in Gods word and promises; and is
more grieved for displeasing God, than for all things in
the world besides. Or, more plainly thus: then a man doth
set his heart on God, when his heart is so affected, that
when God commands, he is alwaies ready to obey: So the
Lord saith, *Hos. 2. 23, I will say to them that were not my peo-
ple, Thou art my people; and they shall say, Thou art my God.*
And in the Psalmes, the Lord saith, *Psalm. 27. 8, Seeke ye my
face.* Then the holy mans heart, as an Eccho giueth an-
swer, *I seeke thy face O God.* And such a one is the heart of
him, that is indeede the seruant and childe of God, & one
of Gods people.

For he hath prepared for them a city.

These words are a reason of the former, prouoing that
God was not ashamed to be called their God, because hee
prepared a citie for them. And indeede, this shewes eui-
dently, that God was greatly delighted with them, rather
than ashamed of them; for, had hee beene ashamed of them,
hee would haue shut them out of his presence. Herein
therefore he declared his loue and fauour, that by prepa-
ring this citie, he procured that they should liue in his sight
for euermore.

Hence wee learne, that hee which hath God for his God,
hath all things with him; according to the common pro-
uerb, *He that hath God, hath all.* And on the contrary, *Lacke God,
and lacke all.* And therefore David saith; *Psalm. 147. 13, Blessed
are the people whose God is the Lord.* Other things, which here
might be added, haue bin handled before.

Abrahams



Abrahams Faith.

Verse 17. By faith Abraham offered up Isaac, when hee was tempted; and hee that had received the promise, offered his onely begotten sonne.

18. To whom it was said, in Isaac shall thy seede be called.

19. For he considered that God was able to raise him up, euen from the dead: from whence he received him also, after a sort.

IN the former verses, wee heard the faith of Abraham, Isaac, and Iacob, commended iointly together. Now the holy Ghost returneth to the commendation of their faith severally. And first, he beginnes with Abrahams faith; wherof, he had formerly propounded two works, or actions:

1. His going out of his own Countrey. 2. His abode in a strange Land. Now, here followeth the third, which is the most notable worke of all, wherein his faith shines most gloriously; and his example herein is vnmatchable. The particular points herein, are these: 1. The worke of his faith is plainly laid down, in his offering up of Isaac. 2. The same worke of faith is notably commended, by three speciall arguments; to wit, 1. By three great impediments

that might haue hindered this worke of faith; as we shall see in their place, v. 17, 18. 2 by his victory ouer these impediments, v. 19. 3 by the issue of this temptation, and his worke of faith therein, in the end of the 19. verse.

For the first. The fact of *Abrahams* faith here commended, is this; *That he offered vp Isaac his sonne.* It may first of all be demanded, How *Abraham* could offer vp his son by faith, considering it is against the law of nature, & the law of God, for a man to kill his owne soules; which *Abraham* must doe, if he did offer him vp in sacrifice vnto God. For answer hereunto, we need goe no further than the Story, Gen. 22. where we may see, hee had a ground for his faith: for, though the generall commandment be, *Thou shalt not kill*, yet he had a speciall commandment, *Abraham kill thy sonne*: & by vertue of that, he did it; & did it in & by faith. But if that be so, then therupon riseth another & a greater doubt: namely, How can these 2. commandments stand together, one being contrary to the other? *Ans.* Here a special point is to be obserued; namely, that whensoever two commandments are so ioyned, that a man cannot practice both, but doing the one, the other is broken; then one of the, must giue place to the other: For, howsoever all Gods commandments binde the conscience; yet some binde it more, some lesse; because some are greater, and some lesse than others. Whence, this rule may be set downe, that when 2. Comm. of God crosse one another, so as a man obeying one, breakes another; then a man must preferre the greater. As for example, this is Gods Comm. *Honour God*, commanded in the first table. Again, the 5. Comm. saith, *Honor Parents & Magistrates*. Now, if parents or magistrates command any thing, the doing whereof would dishonour God, being contrary to the first table; then the 5. Comm. giueth place vnto the first; and a man must rather disobey magistrates and parents, than dishonour God: for, the maine duties of the first table, take place before the maine duties of the second. And therefore Christ saith, *If any man come*

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to me, and hate not his father and mother, wife and children, brethren and sisters, yea and his owne life also, he cannot be my disciple; meaning, that if father or mother, wife or childre would draw vs frō God, we must hate them rather then disobey God. Againe, a commandement ceremoniall, and a commandement of love and mercy concurre together, and it so falleth out, that they should be both kept, and cannot: in this case therefore the ceremoniall Law of the first table, must give place to the Law of Charitie and Love in the second table; Because the ceremonies are the inferiour duties of the first, but charity and mercy the principal duties of the second table: for example, the Lord inioyneth vs in the fourth cōmandement to rest on the Sabaoth day. Now it falls out that my neighbours house is on fire vpo the Sabaoth day: whether then may I labour with my neighbour that day to saue his house? *Ans.* I may; for the strict obseruation of rest on the Sabaoth day is a ceremonie: but the quenching of fire in my neighbours house, is a work of mercy, and a maine duty of the second table, and therefore must take place before a ceremonial duty of the 1. table.

Thirdly, God hath giuen vs ten commandements, containing all ordinary duties both of piety and of mercy: yet if God giue vs a particular and speciall commaundement contrary to any of the ten, that must stand, and the ordinary commaundements must give place and yeeld vnto it: as for example; the second commaundement forbiddeth any man to make any graven Image; yet Moses by a speciall cōmandement, made a brasen serpent in the wildernesse to be a figure of Christ. So the sixt cōmandement, *Thou shalt not kill*, is an ordinary cōmandement, and bindeth the conscience of euery man to obey the same; yet God comes with a special cōmandement to *Abraham*, & saith, *Abraham, kill thy son*; & therefore the ordinary cōmandement of the 1. table giueth place for y time. And so of all the cōmandements, *thou shalt do thus & thus*, vntill God commaundeth otherwise: for God is an absolute Lord, and so hee is his

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owne Lawes, hee is not bound vnto them, but may dispence with them, and with vs for the keeping of them, at his will and pleasure. And thus was *Abraham* warranted to sacrifice his Sonne; namely, by vertue of a speciall, and personall commaundement to himselfe alone.

But if *Abraham* had not had this particular commaundement, the sacrificing of *Isaac* had beene vnlawfull and abhominable; for, the killing of a man is a hairous sinne: much more is the killing of a mans owne sonne without a speciall commaundement; for that is against nature: and therefore the Lord by *Jeremie* doth seuerely condemne the Iewes for burning their sonnes and daughters in sacrifice, *Ier. 7. 31*, without any warrant from him; though it may be they would pretend their imitation of *Abraham* in the sacrificing of *Isaac*: yea, and to shew his detestation of that fact, he changeth the name of the place, calling it the valley of slaughter, verse 32, and in the new Testament it is vsed to signifie hell, *Math. 5. 29. 30*. And because this sinne is so odious, it is rather to be thought, that *Iephth* did not kill his daughter in sacrifice to the Lord (as some thinke hee did) especially being a man commended for his faith by the holy Ghost: but hereof we shall speake when we come to his example, verse 32.

Thus we see *Abraham* had ground for this fact to doe it by faith, euen Gods speciall commaund. But here it will be said, that *Abraham* did not offer vp his sonne indeede: for though he had bound him, and laid him on the Altar, yet when he lifted vp the knife to haue killed him, the Angell staid his hand, and suffered him not, *Gen. 22. 11. 12*. How then can it be true which is here said, that he offered him vp? for the writer of a Story must make true reports; but it seems the writer hereof is deceived in the very principall point, affirming *Isaac* was offered, when in truth he was not. Answer. God is the Author and inditer of this Storie, and in Gods sight and estimation he was offered, though not in the worlds: and therefore it is so said, in regard

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gard of Gods acceptances; because *Abraham's* purpose was to have done it; and if hee had not beene staide; hee had done it.

Where we note a point of speciall comfort, to wit; that God in his children and seruants, doth accept the will for the deede: so *S. Paul* saith, 2. Corinth. 8. 12: *If there be a willing minde; it is accepted according to that a man hath, and not according to that he hath not*: speaking of their releueing of the poore he telleth them, that *GOD* regardeth not so much a mans worke, as the heart wherewith hee doth the work. And therefore the *poore widow* in the Gospell, Luk 21. 3; is saide by our Sauiour Christ, to haue cast more into the treasure (though it were but *two mites*) then many rich men that cast in great aboundance: more in heart, not in substance.

This serueth to stay the heart of many a man that is found bruised in conscience; for, seeing his weake obedience, and the greatnesse of his finnes past, he begins to call his election into question: now what must a man doe in this case? *Answer*. Surely he must goe on forward in obedience, and endeauiour himself to continue therein: and then though he faile many times through infirmity, yet for his endeauiour *GOD* will accept of him, and be pleased with the same.

This doctrine is very comfortable to a distressed conscience; but yet it must not make any man bolde to sinne: for many abuse this Doctrine, and say, that though they liue in sinne; yet God will accept of them; for they loue *GOD* in their heart. But they deceiue themselves: for this mercifull dealing of *GOD* in accepting the will for the deede, is onely towards those that endeauiour themselves sincerely to leaue their finnes, to beleue in *GOD*; and to walke in obedience: but such as flatter themselves, lying in their finnes; *God will not be mercifull vnto them*; Deut. 29. 18.

Here further it may well be demanded; How *Abraham*

ham could take *Isaac* and binde him, and lay him on the altar to haue offered him: for, though the common opinion be, that he was but 13. yeares olde, yet the more received opinion of the best Writers is, that *Isaac* was 25. or 27. yeares olde. How then could *Abraham* being an olde man of more then 120. yeares, be able to binde *Isaac* being a young and lusty man, and lay him on the altar to kill him? For though *Abraham* had a commandement to kill *Isaac*, yet wee finde not that God commaunded *Isaac* to suffer himselfe to be killed; now Nature moues euery one to seeke to saue his owne life, and to resist such as would kill vs. How then was *Isaac* brought to yeeld thus farre to his Father?

Gen. 20. 7.

For answere heereunto, wee are to knowe, that *Abraham* was no ordinarie man, but a Prophet, and that an excellent and extraordinary Prophet: So God himselfe testifieth of him to *Abimelech*; *Hee is a Prophet, and he shall pray for thee* yea, he was esteemed and reuerenced as a Prophet, & an honourable man, even of the heathen, The *Hittites* tell him: *Thou art a Prince of God amongst vs.* Genesis 23. 6.

Now being a man of so high place, and so great regard even in the world; doubtlesse hee was of much more authoritie in his owne house. It is therefore very likely that hee tells *Isaac*, his sonne, that hee had a speciall commandement from GOD, to kill him in sacrifice. Now *Isaac* being an holy man, and well brought vp, hearing this is contented to be sacrificed, and obeyes his Father heerein.

This I speake not as certaine, but as most probable; and it is the iudgment of best learned, who haue had good experience in the Scripture.

This circumstance well obserued, serues greatly for the commendation of them both: of *Abraham* the Father that had so religiouslie brought vp his onely sonne, and of *Isaac* the sonne that was so religiouslie brought up by his Father.

Sonne, that was most deere vnto him, that hee would not resist the will of GOD reuealed vnto him, though it cost him his life. Oh that Parents would followe *Abraham*, in so doing to their children; then would it goe well with the Church of GOD. Againe, *Isaacs* behaiour is heere admirable, that hee would not resist his weake and aged Father, but suffereth him to binde him, and to lay him on the Altar; yeelding himselfe vnto death, when his Father tolde him, My sonne, GOD will haue it so.

This example must bee a patterne of obedience, not onely for children towards their parents; but for vs all towards Gods ministers, when they shall tell vs, what God would haue vs doe: we must submit our selues; and yielde, though it turne to our bodily paine and griefe; for *Isaac* yeelds, though it were to the losse of his life. But alas, who will follow *Isaac*? For, let the minister speake against our carnall pleasure, and vnlawfull gaine; let him crosse our humour, and affections, then wee refuse to heare, and will not obey. Nay, if the minister of God, as the Lords priest, come with the sacrificing knife of Gods word, to the throat of our sin, to kill the same in vs, that so we may bee pure and acceptable sacrifices vnto God; doe we not resist him, and say in our hearts, Wee will none of this doctrine? Or, if he like a Prophet of God, come and offer to binde our consciences, with the cordes of obedience, and to lay our affections on the altar of the Law; then we resist, and are either too yong, or too olde; too rich, or too learned; or too great, to be taught; and bound to obedience. But let vs know, that if wee will bee true *Isaacs*, euen the sonnes of faith and obedience, and the true heires of *Abrahams* faith (as wee would beare the world in hand) then as he did submit himselfe to be bound of his father; so must wee yield our selues to the ministers of God, to bee bound by his word: and suffer the same word to be in vs, the two edged sword of the spirit, to cut downe sinne and corruption.

tion in vs, and to make vs newe creatures; that so both in body and soule, wee may become pure and acceptable sacrifices vnto our God. Thus much of the facte it selfe, wherein *Abrahams faith* is set forth.

Now follow the Arguments, or reasons, whereby the same worke of faith is commended vnto vs. The first Argument is taken from the great impediments which might hinder his faith; and they are in number three: First, that he was brought to this worke, not by ordinary command, but by an extraordinary course in temptation; *Being tempted.* Secondly, that he was to offer his own child; yea, his onely begotten sonne. Thirdly, that he who had receiued the promises, must offer him, and kill him, in whom the promise was made.

For the first impediment. In the ordinarie translation, it is read thus, *When he was tried.* But that is not so fit, beeing rather an exposition of the meaning, than a translation of the word. For, the very word signifieth, *to be tempted;* and the meaning is, when he was *tried.* I would therefore rather read it thus; *when he was tempted:* or, *being tempted,* as the word signifies.

In the handling hereof, first wee will intreat of the nature of this temptation, and then come to the circumstances belonging to the same.

Temptation (as it is here vsed, may be thus described) *It is an action of God, whereby he prooueth, and makes experience of the loyaltye and obedience of his seruants.* First (I say) it is an action of God: This is plaine by the testimony of *Moses* in *Genesis*, Gen. 22. 1. where (if we read the history) we shall finde that God did prooue *Abraham.* Obiect. But against this it may be objected, that *Saint Iames* saith, *Iames 1. 13.* *God tempteth no man:* and therefore no temptation is the action of God? *Answ.* That place in *Iames* is thus to be vnderstood; *God tempteth no man:* that is, God doth not stirre vp, or mooue any mans heart to sinne. Yet further it will be said, That temptation is an action of Satan; for so

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in the Gospel wee may read (Mat. 4. 3,) that hee is called the tempter? *Ans.* Some temptations are the actions of God, and some the actions of Satan: God tempteth, and Satan tempteth; but there is great difference in their temptations: first, in the manner; for, Satan tempteth a man to sinne against the will of God, and to doe some euill: God tempteth a man to doe something, which shall be onely against his owne affections, or his reason. Secondly, God tempteth for the good of his seruants: but Satan tempteth for the destruction both of their bodies and soules.

Again I say, *Whereby he makes triall, &c.* Here some will say, God knowes euery mans heart, and what is in them, and what they will doe, long before; and therefore hee needeth not to make triall of any man? *Ans.* God makes triall of his seruants, not because hee is ignorant of that which is in their hearts; for, hee *understandeth their thoughts long before*: but because he will haue their obedience made known; partly to themselues, and partly to the world: so that hee makes triall of his seruants, not for himselfe, but for our sakes.

Now further, God tempteth men three waies: first, by Iudgements, and Calamities in this world: so the Lord saith to the Israelites, Deut. 8. 2, *Thou shalt remember all the way which the Lord thy God ledde thee this forty years in the wilderness, for to humble thee, for to prooue and to know what is in thy heart.* That iourney might haue beene gone in forty daies, but God did lead them in it forty yeares; to prooue and trie by this vnwoorited calamity, whether they would obey him, or not. So likewise God suffered false prophets, and Dreamers of dreames, to come among the people; for this end, *To prooue them, and to know whether they loved the Lord their God, with all their heart, and with all their soule,* Deut. 10. 3. Now this first kinde of temptations, by diuine Iudgements, is most grieuous: when the Lord layeth his own hand vpon his seruants so heavily, as they shall thinke themselues to bee quite forsaken. In this temptation was

David

David as we may reade at large: *Psal.* the 6: and *Psal.* 38: and *Iob* being afflicted not onely outwardly in body, but inwardly in minde, crieth out, that *the arrowes of the Almighty were in him* *Iob* 6.4. and through the whole chapter hee bewaileth his grievous estate by reason of this temptation.

Secondly, *God* tempteth his seruants by withdrawing his graces from them, and by forsaking them in part; and this kinde of temptation is as grievous as the former: here. with was good King *Hezekias* tempted; for as wee may reade, *God* left him to a sinne of vaine glory, and the end was to try him and to prone all that was in his heart. 2. *Chron.* 32. 31.

Thirdly, *God* tempteth his seruants by giuing vnto them some strange and extraordinarie commaundement; As in the Gospell, when the young man came to our Saviour *Christ*, and asked him, *what good thing hee might doe to haue eternall life?* *Math.* 19. 16, *Christ* biddeth him goe and sell all that he had and giue to the poore. This commaundement had this vse, to be a commaundement of triall vnto the young man, whereby *God* would proue what was in his heart, that the same might be manifest both to himselfe & vnto others. And vnder this kinde, we must comprehend this temptation of *Abraham*: for, when *God* said, *Abraham*, offer up thy sonne in sacrifice; it was not a commaundement requiring actuall obedience (for *GOD* meant not that *Abraham* should kill his sonne) but onely of triall, to see what he would doe. And these are *Gods* temptations, whereby he proueth his seruants.

Yet farther the temptations of *God* whereby he tempteth his children, haue two ends: 1. they serue to disclose and make euident the graces of *God*, that be hidden in the hearts of his seruants: so *S. James* saith; *My brethren count it exceeding great joy when ye fall into diuers temptations*; *James* 1. 2. The reason followeth; *Knowing that the triall of your faith bringeth forth patience*, *verse* 3.

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Where we see this end of temptation set down, To manifest the gift of patience wrought in the heart. And Saint Peter saith to the Church of God, *That they were in heaviness through manifold tentations, that the triall of their faith being much more precious then golde that persbeth (though it be tried with fire) might be found vnto their praise, and honour and glory, at the appearing of the Lord Iesu: 1. Peter 1. 6. 7.* Where temptations haue this vse, to make manifest the soundnesse of mens faith in GOD, as the fire doth proue the golde to be good and precious. So in this place, The temptation of Abraham serueth for this end, to make manifest his notable faith and obedience vnto GOD, with a reuerend feare of his Maiestie, as the Lord himselfe testifieth, saying; *Now I knowe that thou fearest God, seeing for my sake thou hast not spared thine onely sonne. Genesis 22. 12.* Meaning this: Now I haue made thy faith, and loue, and feare of mee so manifest, that all the worlde may see it and speake of it.

Secondly, Gods temptations serue to manifest hidden sinnes and corruptions, partly to a mans owne selfe, and partly to the world. And for this end God tempted *Hazekias*. For, being recouered of his sicknesse, after that the King of *Assur* his great enemy was vanquished, especially when the Embassadors of the King of *Babell* came to enquire of the wonders which were done in the Land; God left him that hee might see his sinnes, and the corruptions of his nature, as pride and vaine-glory, wherewith hee was puffed vp at the comming of the Embassadors to him. And thus hee who little thought, that pride and vaine-glory could haue taken such holde on him, perceiving how his heart was lift vp in him, was doubtlesse much humbled at the sight of this his so great corruption; for when the Prophet came vnto him; he submitted himselfe to the word of reproofe, *Isay 39. 8.*

First, whereas Abraham the seruant of God was tempted, that is, was proued and tried by God himselfe; Here wee

1. Pet. 1. 16.

are taught, that if we perswade our selues to be the seruants of God, as *Abraham* was; then wee must looke to haue temptations, at Gods owne hand; for his example is a patterne for vs: and therefore in him wee must see that which we must looke to haue; for, it could not be needfull for *Abraham*, but it may be also needfull to vs. In regard wherof, Saint *Peter* counteth it as a thing necessarie, that men should fall into sundry temptations, that the triall of their faith might be vnto their praise. So, that in this life we must looke for triall: and the more glorious our faith is, and the more like to our father *Abrahams*, the more trialls shall we vndergoe.

Againe, seeing we must be tried, therefore euery one of vs must labour for soundnesse of grace in our hearts; as of faith, repentance, hope, and of the loue of God (though they be but little in measure) for, we must come to triall, & it must appeare, whether wee be hotte or colde. Now, if we haue not soundnesse of grace in vs, in the time of triall, then looke, as drosse consumeth in the fire, when as golde commeth out more cleere; so shall hypocrisie, formalitie, and all temporizing profession, come to nothing, in the middest of tentation; when sound grace, and a good conscience, shall passe through, and shine more pure and perfect after, than before.

Thirdly, considering wee are to looke for trials and temptations from God; therefore we must be carefull to remember, and practice that counsell of Christ to his Disciples, before his passion: *Watch and pray, that yee enter not into temptation.* Math. 26. 41. And because they were carelesse in practicing this dutie, therefore they fell into temptation: especially *Peter* fell most grievously, by denying his master. Wee must perswade our selues, that the same commandement is giuen to vs; for, God will prooue vs by temptations, to make manifest the corruptions that bee in our hearts: wee therefore considering our owne estate, must pray for Gods assisting and strengthening grace, that when

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when temptations shal come, we may be found sound and stedfast in the triall.

Thus much of the nature of *Abrahams* temptation: now followe the *circumstances* to be considered therein: And first, of the time, when *Abraham* was tempted. Hereof we may reade, *Genesis* 22. 1: *After these things, saith Moses, God did proue Abraham.* The wordes will admit a double reference. But this I take to be most proper and fitte for that place, to wit; that after God had made most excellent promises vnto *Abraham*, and given him most wonderfull blessings and priuiledges, then hee tempted him.

Hence, we learne this notable lesson: That those people in Gods Church, which receive from God more graces then others, must look for more tentations. This we shal see to be true in *Christ Iesus* the head of the Church: for, when hee was Baptized, and had receiued the holy Ghost, *Matthew* 3, in the forme of a Doue, and had this voyce of GOD the Father pronounced vpon him, that he was his well-beloued sonne in whom hee was well pleased; then presently followeth this, that hee was led into the wildernesse to be tempted of the diuell: *Matthew* 4. 1. *Luke* 4. 1: being full of the holy Ghost, as *Luke* saith: So likewise when God had testified of *Iob*, that hee was an upright and iust man, one that feared God and eschewed euill, *Iob* 1. 8; then Satan tooke occasion thereby to tempt him; as in all the whole course of that booke wee may plainly see, wherein are set downe most wonderfull temptations and trialls whereby hee was prooued. So *Jacob* must wrestle with the Angel, *Genesis* 32. 24. 28, and by the power of GOD ouercome GOD himselfe. This was a notable prerogative, To preuaile with the Lord; but yet he must preuaile with his foile (Verse 31) and at the same time, and euer after drawe one of his legges after him, euen to his dying day. *Saint Paul* was rapt up into the third heauen, into Paradise; and heard words which cannot be spoken; yea; which

are impossible for man to utter: yet least hee should be exalted out of measure, through abundance of reuelations, there was giuen vnto him a pricke in the flesh, the messenger of Satan to buffet him: 2. Corinthians 12. Verse 7: God will honour him with reuelations, but yet Satan shall haue leaue to buffet and beate him as it were blacke and blew. In all which wee may see, that to whom GOD vouchsafeth a greater measure of grace, to them hee appointeth singular trialls and temptations about other men. And the reason is; First, because Gods graces doe better appeare in temptations then out of them: as golde is best tried in the fire, and thereby proued most pure and perfect: Secondly, temptations serue to abase the seruant of God, and to bring him downe in his owne conceite, that hee be not proude of those things that are in him, or puffed vp with conceite that there is more in him, then indeede there is. This wee sawe in *Pauls* example; Hee was buffeted of Satan, lest hee should be exalted with abundance of Reuelations. Wee may see a type heereof in worldly affaires; The best shippe that floateth on the Sea, when it carieth in it most precious Iewels, is ballaced with grauell or sand, to make it sinke into the water, and so sayle more surely, least floating too high, it should be vnstable: euen so dealeth the Lord with his seruants; when hee hath giuen them a good measure of his graces, then doth hee also lay temptations vpon them, to humble them, lest they should be puffed vp in themselves.

The second circumstance to bee considered in this temptation, is the greatnesse thereof. It was the greatest that euer was, for aught we reade of, That God should commaund him to kill his owne sonne. For, if God had tolde Abraham, that his sonne *Isaac* must haue died, it would haue bene verie grieuous and sorrowfull newes vnto him; and yet more grieuous if hee had tolde him, that hee should haue died a bloody death. But yet this was most grieuous of all, that

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that *Abraham* himselfe with his owne hand; should sacrifice his owne sonne, nay his onely sonne; and that which is more, hee must kill his onely childe, in whom the promise was made, that in him should his seede be called: this must needs be a great wound vnto his heart; and yet to augment his griefe, hee must not doe it presently, nor where he would, but goe three dayes iourney in the wildernesse. During which time Satan vndoubtedly wrought mightily vpon his naturall affections, to disswade him from obedience: which could not chuse but be farre more greivous vnto his soule.

Out of the greivousnesse of this temptation; wee may learne this lesson: that GOD, in tempting a man, doth sometime proceede thus farre, Not onely to crosse his sinnes and corruptions, but euen to bring him to nothing, in regard of humane reason and naturall affections. For, this commaundement (*Abraham kill thy sonne*) might haue made *Abraham* (if hee had consulted with flesh and bloud) euen distracted in himselfe, and without reason, not knowing which way to turne himselfe. And accordingly, let all GODS children, especially such as haue the greatest graces, looke for such temptations as shall lay their humane reason flat vpon the ground, and bring them to this point, euen utterly to denie themselves.

The third Circumstance in this Temptation, is this; What *Abraham* did when hee was tempted? the Text telleth vs, that by faith hee offered vp *Isaac*; being tempted.

Abraham being thus tempted, whether hee would obey GODS Commaundement or not; obeyes GOD in offering vp his soone, and yet layes holde vpon Gods promise made in him. For, wee must knowe, that *Abraham* had a promise of blessing, in *Isaac*: and being now commanded to kill *Isaac*, he did not now cast off his hope; and desperately thinke it could not be performed; if this

commandement were obeyed; but by the great power of faith, he both obeyes the commandement, and yet still beleuees the promise: For, so saith the text, *By faith he offered up Isaac*: Therefore, in the very action of killing *Isaac*, hee beleueed the promise, that *Isaac* should liue. And this was the excellency of *Abrahams* faith. For, if God should with his owne voyce bidde a man kill his sonne, it may be some would be found, that would doe it; but to doe it, and still to beleuee a contrary promise made before, betokeneth the vertue of an admirable faith.

In this circumstance we may learne a good instruction; to wit, in all temptations that befall vs, still to hold fast the promises of God. Though in the diuels purpose, they tend to the loosening of our holde; and in all common reason, we haue good cause to let them goe: yet for all that, wee must neuer let goe, but still hold the promise fast, and rather let goe all reason in the world, than Gods promise. And this is not onely true faith, but euen the excellency of faith. For example, Gods promise is (*Ioh. 3. 16.*) *God so loued the world, that hee gaue his onely begotten sonne into the world, that whosoener beleueed in him, should not perish, but haue enerlasting life.* Now, when we are in the extremitie of all temptations, we must still hold fast this promise, and venture our soules vpon the truth of it. This was *Abrahams* practice; for in this temptation, Gods meaning was to trie *Abraham*, and to see what he would doe: Now *Abraham*, hee holdes fast the promise, and yet obeyes God; though all the reason in the earth, cannot tell how that promise, and that commandement could stand together. But this was *Abrahams* faith, though I know not, nor reason knoweth nor yet God knoweth; and therefore, seeing I haue his commandement, I wil obey it; and seeing I haue his word and promise, I will beleene that also, and neuer forsake it. And euen thus must we strue to doe in al temptations whatsoeuer; yea, euen in those that come from *Satan*, which are full of malice and all violence, In our heart and

and conscience wee must still hold and beleue the promise of God: and this is ever the surest and safest way to get the victory ouer Satan, To hold, that Gods promise shal be performed, though wee knowe not how, but rather see the contrary. And though in humane reasoning, it bee a note of ignorance, and want of skill, to sticke alwaies to the conclusion and question; et in spirituall temptations, and trialls, this is sound diuinitie, Alwaies to hold Gods promise, and to sticke fast to that conclusion: and not to follow Satan in his Arguments, neither suffer him by any meanes to driue vs from it.

Further, in that this fact of offering vp *Isaac*, was onely *Abrahams* triall; we may obserue, that it did not make him iust before God, but onely serued to proue his faith, and to declare him to be *Iust*. And therefore, whereas *Saint Iames* saith, *Iam. 2. 21.* That *Abraham* was iustified through workes, when he offered his sonne *Isaac* vpon the altar: His meaning is, that *Abraham* did manifest himselfe to bee iust before God, by offering vp his sonne; and not, that by this fact *Abraham* of a sinner was made iust; or, of a righteous man, was made more iust: For indeede, good workes doe not make a man iust, but onely doe prooue and declare him to bee iust.

Thirdly, God gaue *Abraham* this commandement; *Abraham* kill thy sonne: but yet he concealed from him, what was his purpose and intent herein; for God meant not that *Abraham* should kill his sonne indeede, but onely to trie what he would doe; whether he would still beleue and obey him, or not. Where we see, that God, who is truth it selfe, reueales to *Abraham* his will; but not his whole will: whence ariseth this question,

Whether it be lawfull for a man, according to this example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For answer hereunto, we must knowe, there are two extremities; both which must be auoided in this case: 1 That a man must alwaies

expresse all that is in his minde. 2 That in some cases a man may speake one thing, and thinke another; speaking contrary to his meaning: But this later is no way lawfull, and the other is not alwaies necessarie. Wee therefore must hold a meane betweene both; to wit, that in some cases a man may conceale his whole meaning, saying nothing, though they bee examined: namely, when the concealing thereof, doeth directly stand with the glory of GOD, and the good of his brother.

Thus godly Martyrs haue done: for, being examined before tyrants, where, and with whom, they worshipped GOD; they haue chosen rather to die, than to disclose their brethren: and this concealing of their mindes was lawfull, because it touched immediately the glory of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that must bee also with these two caueats; First, that it serue for Gods glory: Secondly, that it bee for the good of GODs Church.

Thus did *Sennacherib* conceale the condition of mercy from the Niniuites, when he preached destruction vnto them, saying; Within fortie daies and Niniue shall be destroyed: though it is euident by the event, that it was Gods will they should bee spared, if they did repent. But that Condition God would haue concealed, because it would not haue bene for the good of the Niniuites to haue knowen it; sith the cōcealing of it caused them more speedily, and earnestly to repent.

But out of these cases, a man (being called to speake) must declare the whole trueth, or else hee sinnes greatly against Gods commandement, forsaking the property of the godly, *Psal. 15. 2.*

And thus much of the first impediment of *Abrahams* faith.

The second impediment to *Abrahams* faith, is contained in these words:

Offered

Offered his onely begotten sonne.

We knowe that the loue of Parents descends to eue-
ry childe naturally, but especially to the onely begot-
ten; vpon whom (beeing but one) all that is bestowed,
which, when there are many, is diuided among them.
And therefore in all reason, this might greatly hinder
Abrahams obedience, That God should command him to
offer his sonne, yea, his only begotten sonne: But yet by
faith hee ouercommeth this temptation, breakes through
this impediment, and offers vp his *onely sonne*.

Where wee note, that true *faith* will make a man o-
uercome his owne nature. Loue is the strongest affe-
ction in the heart, especially from the father to the
childe, euen his onely childe: And a man would thinke
it impossible to overcome this loue in the parent, vnlesse
it were by death; there beeing no cause to the contrary in
the childe. But yet beholde, *Abraham* by faith subdued
this speciall loue which he bare to his onely childe: God
himselfe testified of *Abraham*, that his loue to *Isaac* was
great, Gen. 22. 2. and yet by faith hee ouercommeth this
his loue.

This point is carefully to be marked, as declaring the
great power of true sauing faith; for, if faith can overcome
created and sanctified nature, then vndoubtedly the po-
wer thereof, will inable man to overcome the corruptions
of his nature, and the temptations of the world: for it is an
harder thing to overcome our nature which wee haue by
creation, than to subdue the corruption thereof, which
comes in by transgression. And hence such excellent
things are spoken of faith: it is called *the victorie that over-*
commeth the world: 1. Iohn 5. 4. And God is saide by faith to
purifie the heart: *faith strengtheneth the heart*: Acts 13. 9:
And through faith we are kept by the power of God vnto salua-
tion: 1. Pet. 1. 5.

Is this the power of faith to ouercome nature, and the
corruptions.

corruption & thereof? then howsoever religion be receiued, and faith professed generally among vs, yet vndoubtedly there is little true faith in the world: for, euen among the professours thereof, how many be there that subdue the finnes of their liues, and suppress the workes of their wicked nature? surely very few. Now where corruption beareth sway, and sin raigneth, there sound faith cannot be: for, if faith were sound in men, it would *purifie their hearts*, and cleanse the corruptions thereof: and bring forth obedience in life.

Secondly, this power of true faith in mans heart must teach vs, not to content our selues with a generall faith and knowledge in religion, but to goe further, and to get a sound faith that may *purifie the heart*, at least in some true measure; for, sauing faith will cleanse a man in every part of soule and body, & strengthen his soule in temptation.

Quest. Here it may be asked how it can be truly saide, that *Isaac* was *Abrahams* onely begotten sonne, seeing *Ismaell* was also his sonne, and was borne before *Isaac*, as is euident, *Gen. 16*? I answer two wayes: first, that *Ismaell* by Gods appointment was put out of *Abrahams* house, (for it was the expresse commaundement of God, *to put forth the bond-woman and her sonne*, *Gen. 21. 10*) and so was made no childe of *Abraham*. Secondly, *Ismaell* was his childe in deede, yet not by *Sarah*, but by *Agar* a bond-woman; and so was (as I may say) base borne, whereupon he is reputed for no sonne: but *Isaac* is the onely begotten lawfully; which may be an *Item* to beware of the bed defiled, seeing such off-spring is so debased with the Lord.

Now followeth the third impediment of *Abrahams* faith, which is also a notable circumstance whereby the same faith is commended: and it is taken from the person of *Abraham*: in these wordes, *who had received the promises.*

The meaning of the words. WHO.] This must be referred to the person of *Abraham* of whom the holy Ghost here spea-

speaketh. *Received the promises.*] That is, by faith; for, when God made his promises vnto *Abraham*, he did not onely heare them; but (which is the principall point of all) hee beleueed them, and applied the same effectually vnto his owne soule; so much doth the word [*received*] import. Now it is saide that hee receiued (not one promise) but the *Promises* plurally; for these causes; first, because God hauing made one maine promise vnto him touching Christ, did repeate and renue the same diuers times. Secondly, because GOD had made diuers particular promises vnto him; as first *that he would be his God, and the God of his seed*: Gen. 17. 7. Secondly, *that he would giue him a childe in his olde age*: Gen. 17. 16. Thirdly, *that vnto him and his seed, he would giue the Land of Canaan for euer*: Gen. 12. 15. Fourthly, *that in Isaac he would blesse all the Nations of the earth*. Genesis 21. 12.

And because the receiuing of Gods promises in generall could seeme no great impediment to *Abrahams* worke of faith; therefore the holy Ghost annexeth his receiuing of a particular promise in *Isaac* in the 18. verse, *To whom it was said, in Isaac shall thy seede be called*. Which might seeme impossible to stand with the doing of this worke in sacrificing his sonne; and therefore the consideration of it in *Abraham*, must needes bee a great impediment to him in this worke; for, he goes about to kill *Isaac* (in obedience to Gods commaund) in whose life he beleueed to receive the blessings promised of God.

Herethen, obserue a most wonderfull impediment to *Abrahams* faith: which aboue all might haue hindred him from obeying Gods; for, how could hee choose but reason thus with himselfe? God hath made vnto me many gracious promises, and that which is more he hath saide, *That in my sonne Isaac the same must be accomplished*: and, *in him all the nations of the earth must be blessed*. Now then, if I shall kill and sacrifice my sonne, how shall these promises bee accomplished? And reason in this case would say, I see no way.

way, but that the promise is gone, and all hope lost. But what doth *Abraham* in this case? for all this, hee doth sacrifice his sonne, and that by faith; still beleeuing and holding assuredly, that though *Isaac* were sacrificed and slain, yet in him should all the nations of the earth be blessed.

Here then we note this speciall point, wherein the faith of *Abraham* doth notably appeare; That when *Abrahams* case, in respect of enioying the promise of GOD, might seeme desperate, and void of all hope and comfort, then he beleeueth: for, when *Isaac* was dead, in all reason he could haue no hope of the accomplishing of Gods promises vnto him, because they were made to him in *Isaac*: *Isaac* was the man in whom all the nations of the earth should be blessed; and yet when all hope is past in mans reason, then good *Abraham* set his heart to beleue.

This practice of *Abraham* must be a patterne for vs to obserue and followe, all our liues long, in the matter of our saluation: if it fall out that wee shall doubt of our saluation, and feele many things in vs that would carie vs to despair; when wee are in this case, and feele no comfort, then let vs call to minde *Abrahams* practice who beleeueth Gods promise, when the foundation thereof is taken away: euen so let vs doe at the same instant, when the promise of GOD seemes to be frustrate, and wee haue no hope of the accomplishment thereof, then wee must cast our soules vpon it. For, we must not onely beleue, when wee feele comfort in our consciences concerning GODS mercies; but euen then when God seemes to stande against vs, and when wee feele in our soules the very gall of hell, then (I say) wee must beleue.

In *Pauls* daungerous voyage towards Rome, when hee was in the shippe with the Mariners and Centurion, there arose a great tempest; and neither sunne nor starres appeared for many dayes: so that, as the Text saith, All

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hope that they should bee saved was taken away, Actes 27. 20. Now, what faith Paul in this extremitie of danger? Now I exhort you to bee of good courage: for there shall bee no losse of any mans life, save of the Shippe onely, (Verse 22.) and so perswaded them to take bread. Euen so, when our case fallies out to be this; that either by reason of sinne, and of the temptation of Satan: or else by reason of some outward calamities and troubles, wee feelee our soule (as it were) ouerwhelmed with sorrow, and euen entering into destruction, and can neither see (as it were) light of sunne or starre; then wee must set before vs Gods promises, and labour to beleue the same. So David being in great affliction, and grieuous temptation, saith thus of himselfe, Psal. 77. 2, 7. 8. 9. 10, *In the day of my trouble I sought the Lord, my sorerranne and ceased not; in the night my soule refused comfort. Yet at the very same instant hee prayed, When his spirit was full of anguish; and though hee seemed (as it were) to despaire (when hee said, Will the Lord absent himselfe for euer? and will he shew no more fauour? Is his mercy cleane gone? Doth his promise faile for euermore? And hath God forgotten to be mercifull? &c.) Yet he checkes himselfe, and saith, This is my death, and my weakenesse. Euen so, euery true member of Gods Church, in the extremitie of all temptations, and in the time of desperation, is bound to beleue the promises of God; and indeede, that is the fittest time for faith to shew it selfe in: for faith (as wee haue before heard) is the ground of things hoped for, and the subsisting of things which are not seene.*

Now further it is said, *Abraham receined Gods promises; that is, hee applied them to his owne soule and conscience, and beleued them, and made them his owne by faith. This is a notable point, and worthy the marking: God made his promises to Abraham: now Abraham he doth not onely heare, and learne the promises; but applies the to himselfe, and by faith makes them his owne. And thus ought*

ought we to doe with all the gracious promises made in Christ. But the manner of our daies is farre otherwise; for, when the mercifull promises of God, are laid downe vnto vs in the ministerie of the word, wee are content to heare, and (it may be) to learne, and know the same: But where is the man to bee found, that will apply them to his owne conscience, and by faith make them his owne? Men commonly are like vnto way-faring men, or trauellers on the sea, that passe by many goodly faire buildings, rich townes, and Islands; which, when they behold, they admire, and wonder at: and so goe their way, without making purchase of any of them. And thus deale the most men with Gods mercifull promises. In the ministry of the word, God laies open vnto them his rich mercies, and bountifull promises in Christ; and men approoue thereof, and like them well; whereupon, many doe willingly apply themselves to know the same; but for all this, they will not receiue them by faith, and so apply them to their owne soules.

But we must take a better course: and when we heare of the promises of God made vnto vs in Christ, wee must not content our selues with a bare knowledge of them, but labour to beleue them, and apply them vnto our selues, to our soules, and consciences: and so by faith make them our owne. As it is said of *Abraham*, and in him, of all the faithfull; *The blessing of Abraham came on the Gentiles, through Iesus Christ, that wee might receiue the promise of the spirit, through faith.* Gal. 3. 14.

Further obserue, the holy Ghost setteth down that particular promise which God made to *Abraham*, in his son *Isaac*: To whom it was said, in *Isaac* shall thy seed be called, Gen. 21. 12. Rom. 9. 7. In which places it is said; that in *Isaac* should his seed be called. The meaning whereof is plaine, and thus much in effect: *Ismael* shall not be thy sonne & heire, but *Isaac* is the childe which shall be thy heire; bee it is, in whom I will accomplish the promises of life and saluation made to thee.

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From the words thus explained, first we must obserue *Pauls* collection gathered from Gods dealing with those two persons (*Romanes 9.7*): namely, that God before all worlds hath chosen some men to saluation in his eternall counsell, to manifest the glory of his grace; and hath refused and reiected others, leauing them vnto themselves, to shew forth his Iustice vpon them.

This Doctrine is gathered out of this place, after this manner: Such as is Gods practice and dealing towards men, in time; such was his eternall counsell and decree (for as God before all time determined to deale with men, so in time hee dealeth with them). Now Gods practice and dealing with *Isaac* and *Ismaell* is this; *Ismaell* is vouchsafed to bee made partaker of temporall blessings; but yet he is cut off from the spirituall couenant of grace, and *Isaac* is the man that must receiue the Couenant, and by vertue thereof be made partaker of life euerlasting. And so accordingly it is with others; GOD hath decreed to chuse some men to saluation, and these are admitted into the Couenant: others he hath decreed to reiect, and they are cut off from the Couenant and from life euerlasting. These two persons, *Isaac* & *Ismaell*, are two types of these two sorts of people who God doth elect, and reiect: *Isaac* representeth those that are chosen to saluation, who become the true members of Gods Church; and *Ismaell* is a type of those that are reiect. Now in regard of this differing dealing of God with mankind, chusing some and refusing others, we must all put in practice Saint *Peters* lesson with feare and trembling; euen carefull aboue all *giue all diligence to make our election sure: 2. Peter 1. 10*: for, all be not elected to saluation, but some are reiect; all be not *Isaacs*, but some are *Ismaelites*. If all were elected and chosen to saluation, then no man needed to care for it; but seeing some are reiect, and neuer vouchsafed to come within the Couenant indeed, therefore it standeth vs greatly in hand to take the good counsell of the Apostle, and to

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giue all diligence to make our election sure.

Secondly, whereas it is said, *Not in Ismael, but in Isaac shall thy seed be called:* Wee may note the state of Gods Church in this worlde, in regard of the different sorts of men that liue therein. For *Abrahams* family was GODs Church in those daies, and therein were both *Isaac* and *Ismael*; though both his children, yet farre differing in estate before God. *Ismael* indeede was borne in the Church, and there brought vp, taught, and circumcised; but yet he was without the Couenant in Gods sight: Now *Isaac* was not onely borne, and brought vp in the Church, and circumcised, but also receiued into the Couenant, and herein differed farre from *Ismael*: for, hee is that sonne of *Abraham*, in whom God will continue the Couenant of grace vnto life everlasting, to his posteritie. And so it is with GODs Church at this day: in it there bee two sorts of men; one, which are baptized and brought vp in the Church, heare the word, and receiue the Sacraments; but yet are not saued, because they haue not the promise of the couenant effectually rooted in their hearts. The other sort are they, which beeing baptized in the Church, heare the word effectually, and receiue the Lords Supper worthily, to their saluation; because God doth establish his Couenant in their hearts. This difference is plaine in Scripture, in the parables of the draw-net, (*Math. 13.*) of the Sower, and of the tares: as also by Christs behauiour at the last iudgement, (*Math. 25. 32.*) seuering the sheep from the goates, both which, liue together in the Church. And by Saint *Paul*, who speaking of those which are borne and brought vp in the Church, saith; that some are *children of the flesh*, & some *children of the promise*, *Rom. 9. 8.*

This beeing so, that euery one which liues in the Church is not of the Church; that is, is not a true member of the Church, and the true childe of *Abraham*: it must make vs all carefull, to vse all holy meanes, whereby wee may be fully assured that the Couenant of grace belongs vnto

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vs; for, it is not enough for vs to dwell in the Church, to heare the word, and to receiue the sacraments (for so did *Ismael*, and yet neuer was saued) vnlesse therewithall wee haue the couenant of grace belonging vnto vs, and the assurance thereof sealed in our consciences, by Gods holy spirit.

Againe, consider who spake these words; *But in Isaac shall thy seed be called*: Wee shall finde in *Genesis 21. 12.* it was God himselfe. Let it not (saith God vnto *Abraham*) be grieuous in thy sight for the childe, and for the bond-woman: in all that *Sarah* shall say vnto thee, heare her voice; which was, to cast out the bond-woman and her sonne *Ismael*. For (saith GOD) in *Isaac* shall thy seede be called.

Here obserue a notable practice of *Abraham*, as a good direction how we ought to iudge of all those that liue in the Church, submitting themselves outwardly to the ministerie, and regiment thereof. *Abraham* here hath two sonnes, *Isaac*, and *Ismael*; he circumciseth them both, and instructs them both (for he taught all his household to knowe God, and to feare, and obey him, *Gen. 18. 19.*) hee iudgeth them both to be in one state, in regard of Gods couenant; though they were not: but that difference is made by God. *Abraham* doth not on his own head, and by his own will, put *Ismael* out of the Church, which was in his family; but God bids him put him out, and then he put him out, and not before: till such time he kept him in, and held him to be within the couenant, as well as *Isaac* was. Even so must we deale towards those that liue in the church: secret iudgement must bee left to God; and (till God manifest the contrary) in the iudgement of charity, wee must holde them all elect. This is the practice of Saint *Paul* in all his Epistles: writing to the *Corinths* (1. *Corinth. 1. 2.*) he calls them all sanctified: and to the *Galatians* (*Gal. 1. 2.*) hee calles them all elect; speaking so in the iudgement of charitie, although he knew that among them there were many profane and wicked men; and though hee reprooue many

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great errors and hainous sinnes amongst them.

And thus much of the first argument wherby *Abrahams* faith is commended vnto vs; namely, the great impediments which might hinder the same.

Now followeth the second Argument or reason, wherby his faith is commended; to wit, *Abrahams* victory ouer these impediments, or the meanes whereby he ouercame them, and induced himselfe to obey GOD, in these words;

VERSE 19.

For he considered, or reasoned, that God was able to raise him vp, euen from the dead.

HERE is the true cause that made *Abraham* to offer his sonne, and yet beleue the promise, that in him his seed should be called: Wee may perswade our selues, that *Abraham* had rather haue died himselfe (if it might haue stood with the will of God) than to haue sacrificed his sonne. How then doth he induce himselfe to offer him vp? *Ans.* By this which is here set downe: *he reasoned that God was able to raise him vp, euen from the dead.*

Here are diuers points to be considered of vs: First observe, the text saith not, that *Abraham* murmured, or reasoned against God; but reasoned with himselfe, that God was able to raise vp his sonne againe: and thereby induced himselfe to sacrifice his sonne vnto God.

Hence wee learne, that when God laies vpon vs any hard commandement, wee must not plead the case with God, or murmure against him; but with all quietnesse and meekenesse obey. This is a notable grace of God commended vnto vs by God himselfe: *In rest and quietnesse* (saith God, *Isay 30. 15.*) *shall be your strength; in quietnesse and confidence shall yee bee saved.* Many thinke it impossible, to endure or doe some things, which God imposeth on his children: But our spirituall strength stands in these

two, in silence, or rest, and in quietnesse; by these wee shall be enabled. When Nadab and Abihu, the sonnes of Aaron, offered strange fire before the Lord, which hee had not commaunded, *There went out a fire from the Lord, and deuoured them; so they died before the Lord.* Now when Aaron their father asked Moses a cause hereof, *Moses saide, It was that which the Lord spake, he would be glorified in all that came neere him; which when Aaron heard, the Text saith, He beide his peace, and said not a word: so Daniel behaued himselfe in the case of distresse. I helde my peace and saide nothing, because thou Lord diddest it.* And this is a speciall point for vs to learne and practice; wee must not grudge or repine at Gods hard commaundements, nor pleade the case with him, but in all quietnesse and silence obay God in all that he saith vnto vs.

Leuit. 10. 1. 2.

Againe, whereas it is said, that *Abraham reasoned, that God was able, &c.* Here we learne, that it is a necessary thing for a man that beleeueth, to haue good knowledge in Gods word: that when a temptation comes against his faith, by knowledge and reasoning out of Gods word, hee may be able to put backe the same; for, all our reasoning in matters of faith, must be grounded on the word: so doth *Abraham* in this place, against this strong temptation, reason out of Gods word to stay himselfe: so that knowledge in the word of God, is necessary to him that beleeueth. And therefore that Doctrine of the Church of Rome is erroneous, and here condemned, which saith; that if a man become deuout, & beleue as the Church beleueth (though he knowe not what the Church beleueth) yet this faith will saue him; but this is a meere deuice of their owne, and hath no ground in the word of God: for (as we see heere) knowledge in the word is necessary for him that hath true sauing faith.

But what is *Abrahams* argument, whereby hee moues himselfe to obay God? Surely this; *Hee reasoned that God was able to raise vp Isaac from the dead.* One part of his rea-

son he takes for graunted, which heere hee conceales: for this promise was made vnto him, *In Isaac shall thy seede be called.* Now this he takes for graunted, *that God will neuer change his promise.* From whence hee reasoneth thus: *God is able to raise vp Isaac my sonne from the dead to life againe;* and therefore I will sacrifice my sonne according to his commaundement: for, this I knowe certainly, that *in Isaac shall my seede be called,* seeing God hath promised that, as well as he commaundeth this other.

In this example, wee see a meanes set downe vnto vs to enduce vs to obey God in all hard and difficult cases imposed by God: which is a point to be considered carefully of euery one of vs. For, say that any of vs shall be so touched in conscience for our sinnes, that we euen despaire of our owne saluation, what must we doe in this case? wee must take *Abrahams* course, and dispute with our selues for our selues, & we must drawe our arguments from the promise of God, and from the power of God; we must ioyne the promise and power of GOD together. As for example: thus wee must say; *God hath made this promise,* this I haue heard, and I doe beleue it, *that God so loved the world, that he gaue his onely begotten Sonne, that whosoener beleued in him should not perish, but haue everlasting life.* This is Gods promise, and it shall neuer be changed. Now therefore howsoeuer my case be heauie and desolate, yet God is able to comfort me, and to bring my soule out of hell, and from this case of desperation; therefore though he kill me, I will trust in him, and I will vse all holy meanes whereby I may overcome this hard and grievous temptation. So, if it shall please God to call vs to suffer any thing for the name of Christ, and his holy profession; flesh and blood we know, is weake, and Nature will make this obiection, *that life is sweete:* what course therefore shall we take? we must doe as *Abraham* here doth; vnto the certainty of Gods promise we must adioine his power, and reason thus; *God hath made this promise,* that he will be with them that suffer any thing for

Iohn 3.16.

for his owne names sake; and I knowe that hee is able to deliuer me: and though he will not, yet he can make me able to beare it; therefore I will patiently suffer, and abide whatsoeuer his holy hand shall lay vpon me. Thirdly, is a man so troubled with some sinne, that he cannot get out nor ouercome it. Then also let him set before him this fact of *Abraham*, and vnfaignedly endeour to doe heereafter. For that which is past, let him labour to beleue this promise of God, *At what time soeuer a sinner doth repent him of his sinne, hee will put all his wickednesse out of his remembrance.* And for the time to come (being first resolved, that God can inable him to leaue his sinnes) let him strue by good meanes to leaue his sinne, auoiding the occasions of it, and praying against it, and this will be as a cable-roppe to drawe him out of the pit of sinne: This course wee must take, and this doe, in every hard case that shall befall vs.

And thus much of the meanes whereby *Abraham* induc-
ced himselfe to obey God.

The third and last reason whereby *Abrahams* faith is commended vnto vs, is the issue and effect thereof in these words:

From whence he receiued him also after a long time, according to the promise. From whence, that is from death. After a son, or (as it may be read) in some shewe. This is said, because *Isaac* in the thought and purpose of *Abraham*, was but a dead man: for, *Abraham* was fully resolved with himselfe vpon Gods commaund, to haue sacrificed him; yea, hee had gone so farre, as to put the sacrificing knife vnto his sonnes throat, and had slaine him indeede, had not the Angell of God staied his hand: and therefore when the Angell said, *Lay not thy hand vpon the childe, neither doe any thing to him*, euen then did *Abraham* in some shewe receiue *Isaac* from death.

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Here we learne diuers points: 1 That whosoever shall rest on Gods providence, and good pleasure, euen in cases of extremitie, when he shall be out of all hope with himselfe, shall at the last haue a good issue. This wee see to bee true by *Abrahams* example in this place. As wee said before, he himselfe (no doubt) had rather haue died ten thousand times, than to haue *Isaac* slaine, in whom the promise was made: but yet, beleeuing Gods promise, that that should neuer change, hee rests himselfe on Gods good pleasure and providence, and goet on in obedience; and so in the end receiued a blessed issue. This is very cleerely set downe vnto vs in the History recorded by *Moses*. For, when *Abraham* had gone three daies iourney in the wilderness, and had built an Altar, then *Isaac* said vnto *Abraham*, Geni. 22. 7. *Father, here is the fire and the wood, but where is the lambe for the burnt offering?* Then *Abraham* said, *My sonne, God will provide him a lambe for a burnt offering*; Veri. 8. And thus yielding himselfe to Gods good pleasure, and providence, he receiued his sonne againe, as a dead childe restored to life. So, when we are in cases of extremitie, when all goes against vs, and when we can see no hope of any good issue or end, and all good meanes seeme to faile vs; if wee can then cast our selues on Gods providence, and rowle our selues vpon God, we shall haue comfort in the ende, and a good issue out of all. Wee doe all of vs in word acknowledge Gods providence; but whe we come to the pinch, that wee fall into cases of extremitie; then wee vse vnlawfull meanes, and doe not with *Abraham* cast our selues vpon God, but seeke helpe of the diuell, and wicked men. But all such persons must looke for a cursed issue. They therefore, that feare the Lord, being put to any plunge, or extremitie, must cast themselues vpon God wholly, and waite for his good time and pleasure; and then will the issue be both ioyous and comfortable vnto their soules.

Here some circumstances of this fact are to bee considered,

dered, out of the larger story. The first is this: What did God vnto *Abraham* at this time, when he was about to kill his sonne? *Answ.* God now gaue him a commandement, to stay his hand, and not to slay his sonne: By vertue whereof, *Abraham* staies his hand. God before commanded him to goe three daies iourney in the wilderness; and there to sacrifice his sonne: Hereupon *Abraham* goes; but now beeing come to the place, hauing bound his sonne, and is ready to cut his throat; God bids him stay his hand: and then also *Abraham* obeyeth God; and doeth not kill his sonne. Here we see, *Abraham* is at Gods command; and (as wee say) at his becke: Hee doeth not follow his owne will and pleasure, but when God calles, he is wonderfull pliable to doe Gods commaund, whatsoeuer it bee, one way or other.

This practice of *Abraham*, must bee a looking glasse for vs, wherein to see, what manner of persons wee ought to be. Looke what God commaunds vs to doe, that wee must doe; and what hee forbids vs, that wee must not doe. But this is a rare thing to bee found in these daies: our practice generally is contrary; for in our liues wee followe our owne humors and affections; neuer regarding what God doth either will or nill. But if wee will be *Abrahams* children, we must follow *Abrahams* practice in this place; For, the sonnes of *Abraham* will doe the workes of *Abraham*, *Iohn* 8.39. Good seruants will come and goe, doe and vndo, at their Lords pleasure; and forget themselves, to obey their masters: And so must it be with vs, if we call God our good Lord and master, *Luk*. 6.46. Math. 8.9.

The second circumstance to bee considered, is the time when *Abraham* receiued his sonne from death; to wit, at the very same time when his knife was at his sons throate, and he himselfe ready to offer him vp for a sacrifice vnto the Lord: at that same instant God spake vnto him by his Angell from heauen, and said, *Abraham* stay thy hand, *Gen*. 22.10. This circumstance is worth the marking; for,

God lets him alone three whole daies in great perplexity; and *Abraham* goes forward, according to Gods commad, quen to lay his knife to his sonnes throat.

Here then we see; what is the Lords dealing with his seruants; Hee lets them alone for a long season in temptation and pittifull distresse: and at the length, when it comes euen to the extremitie, and when the knife is (as it were) at the throat; then hee shewes himselfe; and brings comfort vnto them.

The Spouse (in the Canticles) which is the Church of God, or a true Christian soule; whether you will (for it is true both in the generall, and particular) Cant. 3. 2. 3, *Shee seekes Christ, every where, in the streetes and open places, but shee findes him not; then shee goes to the watch-men. (which are Gods ministers) and there inquires after him whom her soule loved, and they cannot tell her where shee might finde him; so that now all hope of finding him might seeme to be past; but when shee was a little from them; then shee found him, and Christ comes to her when shee was most in feare not to haue found him at all.*

The people of Israel, were many yeares in bondage in Egypt; and when the time came that *Moses* was sent of God to fetch them thence, and to be their guide and deliuerer; when he had brought them out, and carried them to the red sea, then came *Pharaoh* with a huge armie after them to destroy them, Exod. 14. 25. Before, they had beene in great affliction and bondage: but now they were quite past all hope of recovery; for they had before them the redde sea, and on each side of them great hilles and mountaines, and behinde them the huge hoast of *Pharaoh*; and therefore they cried out vnto *Moses*, who then by G Q Ds commaundement did diuide the redde sea, and made it drie land; and deliuered them through the middelt of the redde sea: but as for their enemies, *Pharaoh* and all his hoast, the Lord drowned them in the middelt thereof.

So

Abrahams Faith. the 11. Chap. to the Hebrewes. 343

So for our selues, when God shall exercise any of vs in cases of extremitie, wee must looke to bee so dealt withall at Gods hand; Hee will let vs alone for a time, and neuer helpe vs, till the last pinch: and therefore, we must waite for his good pleasure with patience; for, this he will doe to trie vs to the full, and to make manifest the graces of God wrought in vs.

The third circumstance to be considered is this: *In what manner did Abraham receiue his sonne from the dead.* This we may read of, Gen. 22. 13, Hee must take a Ramme that was caught behinde him in a bush, and offer him in stead of Isaac: so Isaac is saued, and the Ramme is sacrificed and slaine.

Now whereas Abraham offered Isaac in sacrifice to God, and yet Isaac liueth, and the Ramme is slaine in his stead: Hence some gather this vse, and we may profitably consider of the same; to wit, that the sacrifices which wee offer vnto God, now vnder the Gospel, must be liuing sacrifices: for, Isaac he was offered in sacrifice to God, & yet he liued and died not, but the Ramme is slaine for him. So must we offer our selues in sacrifice vnto God, not dead in sinne, but liuing vnto God in righteousnesse and true holinesse. And thus shall we offer vp our selues liuing sacrifices vnto God, when as we consecrate our selues vnto Gods seruice, and obey him in our liues and callings. And looke, as vnder the Law the burnt offerings were burnt all to smoake and ashes; so must wee in our liues, wholly and altogether, give our selues vnto God, and renouncing our selues, be nothing to the world, but wholly dedicated to God. Neither must wee come vnto him in our sinnes: for sinne makes our sacrifice dead, lame, halt, and blinde, which God doth abhorre; but wee must bring our selues liuing sacrifices vnto God (as Paul saith, Ro. 12. 1.) *I beseech you brethren, by the mercies of God, that you giue up your bodies a liuing sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God.*

Hence

Hence also some gather, that this sacrificing of *Isaac* was a signe and type of Christs sacrifice vpo the crosse. For, as *Isaac* was sacrificed and liued, so did Christ; though he died, yet rose againe, and now liueth for euer: but because it hath no ground in this place, though it be true which is said of both, therefore I will not stand to vrge the same.

And thus much of this third reason, whereby *Abrahams* faith is commended, with the circumstances thereof: and consequently, of all the examples of holy *Abrahams* faith.



Isaacs Faith.

VERSE 20.

By faith Isaac blessed Iacob and Esau concerning things to come.

IN the three former verses, the holy Ghost hath particularly commended the faith of *Abraham*: Now in this verse, hee proceedes to set downe vnto vs the faith of *Isaac* particularly also. Wherein we are to marke these foure points: First, a blessing wherewith *Isaac* blessed *Iacob* and *Esau*: Secondly, the cause of this blessing, that is, his faith: Thirdly, the parties blessed, which are, *Iacob* and *Esau*: Fourth-

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Fourthly, the nature and matter of this blessing in the end of the verse; *Concerning things to come.* Of these, in order.

First, for the blessing. That we may knowe the nature and quality of it, wee must search out the kindes of blessings show many they be.

In Gods word wee finde three kindes of blessings: 1. whereby *God blesteth man*. Now, God blesteth man, by giuing vnto him gifts and benefits either temporall or spirituall: and so he blessed all his creatures in the beginning, but especially man.

The 2. kinde of blessing, is that, whereby *man blesteth God*: and this man doth by *praising God*, and *giuing thanks vnto him, who is the Author of all blessings*. So Paul saith, *Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heavenly things in Christ*: Ephes. 1. 3: beginning his Epistle with this kinde of blessing, that is, by *praising God*. And so Zachary after the birth of his sonne, and the receiuing of his sight, hee sings vnto God this song of praise: *Blessed be the Lord God of Israel*, Luk 1. 68; that is, praise and thanksgiuing be vnto the Lord, &c.

The third kinde of blessing, is that, whereby one man doth *blesse another*: and vnder this kinde we must vnderstand *Isaacs blessings* in this place.

Now further, this kinde of blessing, whereby one man blesteth another, is either *prinate* or *publike*. A *prinate blessing* is that, whereby one prinate man whatsoeuer he be, in his place, prayes to God for a blessing vpon another. And this is common to all men: for euery man may blese another, that is, pray to God for a blessing vpon another; but especially it belongeth to Parents thus to blese their children, by praying to GOD for a blessing vpon them. And therefore the Commandement goes thus, *Honour thy father and thy mother, that they may prolong thy dayes in the Land, which the Lord thy God giveth thee*. Exod. 20. 12. Now, Parents prolong their childrens dayes by blessing them; that

that is, by teaching and instructing them in religion, and by praying vnto God for a blessing vpon them, that hee would blesse them. Secondly, there is a publike kinde of blessing, which is done by the minister of GOD, in the name of God. And after this sort, *Melchisedech blessed Abraham, as he returned from the slaughter of the Kings, Heb. 7. 1: and without all contradiction, (saith the Author of this Epistle) the lesse is blessed of the greater (Verse 7).* Further, these publike kinde of blessings are of two sorts; either *ordinarie* or *extraordinarie*. An *ordinarie* kinde of publike blessing is that, which is pronounced, and vttered out of Gods word by an ordinary minister, vpon the people. Example of this we haue in the ordinary Priests in the olde Testament; whose duty was in the seruice of God to blesse the people, before their departing. And the forme of blessing which they should vse, is prescribed vnto them by *Moses, after this manner from the Lord: Thus shall ye blesse the children of Israell, and say vnto them; The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee; and be mercifull vnto thee: The Lord lift vp his countenance vpon thee, and giue thee peace.* Where, wee see the manner of the Priest was to blesse the people, not in his owne name, but in the name of God, stretching out his hand over the heads of the people.

This kinde of blessing was then *ordinarie*: and yet some way figuratiue, signifying vnto them the blessings which Christ Iesus the Mediatour, God and man, should not onely pronounce, but euen giue vnto the Church in the new Testament: which our Sauour accordingly performed to his disciples at his Ascension. For y^e Story saith; When he was risen againe, he led them to Bethania (where he ascended) and lift vp his hands and blessed them. And S. Paul declarerh this blessing of Christ more at large, saying; Ephes. 4. 8. 11. 12: *Christ ascended on high, & led captivity captiue, and gaue gifts vnto men: some to be Apostles some Prophets, and some Euangelists, and some Pastors and teachers; for, the gathering*

Num. 6. 23.

Luke 24. 50.

gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christ. Where we see, that our Saviour Christ did not onely pronounce a blessing vpon his Church, but was also the author thereof from God his father. And as the Priestes in the old testament had an ordinary kinde of blessing the people: so the ministers of GOD in the newe Testament, they haue the same in substance; for, the ministers may blesse their people two waies: First, by praying vnto GOD for them: Secondly, by pronouncing a blessing vpon them, according to GODs holy word. A forme of this blessing wee haue from the Apostle Saint Paul, who blessed the Corinthians after this sort. *The grace of our Lord Iesus Christ, and the loue of God, and the communion (or fellowship) of the holy Ghost be with you all.* 2. Corinthians 13. 13.

Secondly, an extraordinary kinde of blessing is, when an extraordinary Prophet, or seruant of GOD, doth set downe and pronounce a blessing vnto any, and foretelleth their estate from GOD. Thus did Noe blesse his two sonnes, Shem and Iaphet, (Gen. 9. 25. 26, 27.) and pronounced a curse vpon wicked Canaan. This hee did, not as an ordinary father, but as an extraordinarie Prophet; not onely praying for a blessing vpon his two sonnes, but also foretelling them what should be their condition or estate afterward. So in this place, whereas Isaac blesseth Iacob and Esau, it is no priuate blessing, but a publike; and yet indeede, not an ordinary publike blessing, but extraordinary, by telling vnto Iacob and Esau before hand, what should be their particular estates and conditions, and what blessings they should haue from GOD, both in this life, and in the life to come. For, wee must not here conceiue of Isaac, as an ordinary father, but as a holy Patriarch and Prophet of the Lord, and an extraordinarie man, foreseeing, & foretelling by the spirit of prophetic, the par-

particular estate of his two sonnes; and also what particular blessings they and their posteritie should receive from God.

The meaning then of these words, *Isaac blessed Iacob & Esau*, is this; that *Isaac* being a Prophet, an extraordinary man, and a famous Patriarch, did by the spirit of Prophecie foresee, and set down, and tel before hand, what should be the particular estate of his two sonnes, *Iacob* and *Esau*; and as hee did foretell it, so likewise hee praised vnto God that the same might come to passe; as it did afterward. And thus much for the meaning.

Nowe, though this were an extraordinary kinde of blessing, which *Isaac* vsed; yet from hence, we may all of vs learne an ordinary duty; for, looke as *Isaac* blessed his two sonnes, so wee by his example must learne to abstaine from all wicked speeches; as cursing and banning, and exercise our tongues in *blessing*, not making them the instruments of sinne, to curse, and reuile, as many doe; for, *vengeance is mine* (saith the Lord). Hee must curse, that hath absolute power and authoritie to inflict the same, when hee will. But wee are not absolute Lords ouer any man, or any creature; and therefore we must remember Saint Peters lesson, .1. Pet. 3. 9, *Wee must not render euill for euill, nor rebuke for rebuke; But contrariwise blesse*: and he rendereth a reason, *Knowing that wee are thereunto called, to bee heires of blessing*. Farre be it from vs therefore, to open our mouthes to curse either men, or any of Gods creatures; and indeede, vile, and abhominable is the practice of many, who exercise their tongues in cursing and banning, not onely men, but also other creatures of God. But let such as feare God, both learne and practice the contrary.

The second point to be considered, is the cause of this blessing; to wit, *Isaacs* faith: By faith *Isaac* blessed *Iacob* and *Esau*.

Here first wee are to consider, how *Isaacs* faith blessed *Iacob* and *Esau*; surely thus: He did most notably gather together

together all the promises of God made to him; and to his two children, which were specially three. First, *I will be thy God and the God of thy seed.* 2. God had promised, that *he and his seed should possess the promised Land of Canaan:* 3. That his two children should be two mighty Nations, and that the elder should serve the younger.

Now Isaac doth not consider these blessings a-part one from another, but hath them all in memory; and on them all (receiving them by a lively faith) he builds his blessing for, by faith in these promises, hee did certainly fore-see what should be the future estate of his two sonnes, and accordingly doth hee pronounce particular blessings vpon them both.

But it may be thought, that Isaac did not blesse his sonnes by faith; for if we reade the History in Genesis, wee shall see, that he blessed them by error, and was deceived therein: for, hee was purposed to haue blessed Esau, onely with the speciall blessing, when as he gaue the same to Jacob vnwittingly; how then could hee doethis by faith? For the answering of this, we must consider two things: First, it is true in dede, that Isaac was blinded onermuch with a fond affection toward Esau, and loued him otherwise then he ought, and therefore was purposed to haue blessed Esau with the speciall blessing. This was a fault in Isaac: but yet it takes not away Isaacs faith, nor makes it to be no faith. But it shewes that Isaacs faith was weak, and toynd with som infirmity in forgetting Gods particular promises. Secondly, howsoeuer at the first Isaac erred in his purpose for the blessing of his children, yet afterward hee corrects himself for it. For, as we may read in the History, after he had indeede blessed Jacob, supposing it had bene Esau, when Esau came for his blessing with his venison, the Text saith, Gen. 27. 33. That Isaac was stricken with a very malicious great feare, and saide, *I haue blessed him, and therefore he shall be blessed;* correcting his fault in his former purpose: yea, and though Esau sought it with teares, yet hee could not

not moue *Isaac* to repent himselfe of blessing *Jacob*, Heb. 12. 17. wherefore it is vndoubtedly true, that he gaue these blessings vnto his children by faith.

Now from this that *Isaac* blessed his children by faith, wee learne many instructions. The first concerneth Parents; that, howsoeuer they cannot as *Isaac* did, like Prophets and Patriarchs pronounce blessings vpon their children, & foretell what shall be their particular estate afterward: yet if Parents would as farre as they may, followe the practise of *Isaac*, they should bring great comfort and consolation vnto their owne soules, both in this life and in the life to come.

Isaac set before his eyes all the promises that God had made both concerning him and his sonnes; and by faith in these promises is moued to blesse his children: so, if Parents would haue true comfort in their children, they must search through the whole booke of GOD, and see what promises God hath made vnto the godly and to their seed; & withall, they must by faith apply vnto their own soules, all these gracious promises, endeououring also to make their children to knowe the same, and to walke worthis thereof: and then as their obedience shall increase, so will their joy increase not onely in God, but mutually one in another. This will stay their hearts in all assaults, yea even in death it selfe.

Secondly, whereas *Isaac* blessed his children by faith: heere we may take iust occasion to speake of such wicked persons, as are commonly called blessers; who are too much esteemed of, by many at this day, and their wicked practises counted blessings, and good meanes of helpe: when as indeede they are most vile and wretched creatures. This may be thought a hard censure, because they are taken for cunning men and women, and for good people who followe *Isaac*s example in blessing mens children and cattell: they are thought to doe no harme at all, but much good by helping strange mischaunces that befall men in their bodies,

dies, children, or goods. Thus would some excuse and defend these wizards and blessers, who are the wretched limbs of the diuell: but let vs knowe that if they will blesse aright, it must be *by faith*. Now what faith haue they? hath God made any promise to them, that by their meanes hee will helpe those that come to seeke helpe at them for their children & cattell? nay verily, there is no such matter: God neuer made promise to any such; nay, hee hath flatly forbidden, not onely such practices as they vse, but also for *Leuit. 19. 31.* men to seeke to any such persons: and therefore they cannot blesse mens children and cattell by faith. But they say they doe these things by faith: yet it is by faith in the diuell, and in his promises. For this is certaine, that as God hath his Lawes and Sacraments for those that enter covenant with him: so on the contrary, the diuell hath words, spells, and charmes, as his lawes and rites, wherein he exerciseth his slaues: and by a Satanicall faith in the diuels word and promise, doe these Wizards and wise-women blesse mens goods and children. This is true by the common confession of many of them, to omit all other prooffe. And therefore wee must hold them for the limbs of the diuell, and his wicked instruments to draw men from God; and so in no case goe to them for any helpe: for in so doing, we *for sake the liuing Lord* and his helpe, and seeke for *Isa. 8. 19. 20.* helpe at the diuell; then which what can be more odious? But, say we receive some outward helpe by their meanes: yet marke the issue; the Lord hath said, *Leuit. 20. 6.* *If any turne after such as worke with spirits, and after soothsayers to goe a-whoring after them, then will I set my face against that person, and will cut him off from among his people.* Therefore vnlesse we feare not the curse of God, we must be warned hereby, not to seeke for helpe at their hands. For they are gracelesse people; who haue no feare of God before their eyes: but they set themselves against God and his word. And indeede these common blessers which seeme to doe no hurt, but to blesse mens children and cattell, are more

dangerous then notorious Witches, who can onely hurt mens body and goods, when God permits; whereas these blessers ensnare the soule, and drawe whole Townes and Countries to the approbation and partaking of their wickednesse.

The third point to be considered is, the parties blessed, that is, *Jacob and Esau*. Heere marke first the order which the holy Ghost vseth; hee setteth *Jacob* in the first place, and yet *Esau* was the elder brother: what is the reason of this? *Answer*. We must knowe that the Scripture vseth a three-fold order in the naming of persons:

1. The order of *Nature*: as when the first borne is put first. And thus *Dauids* sonnes are numbred according to their age; first, *Ammon*, then *Daniell*, the third *Abolon*, &c. 1. Chronicles 3. 1. 2. 3.

2. The order of *dignitie*, when as those are put in the first place, not which are the eldest, but which are best and most in GODS fauour. This order the holie Ghost vseth in naming *Noahs* sonnes, Genesis 5. verse 31: saying, *Noah* begat *Shem*, *Ham*, and *Iaphet*; when as *Iaphet* was eldest, and by order of nature, should haue beene put first: yet with *Shem* GOD continued the covenant.

3. The order of *Historie*, when as one that is first or chief in dignitie, is placed last, because his Historie begins in the last place. So our Sauiour Christ is mentioned last in the Genealogie made by Saint Matthew; because his Historie began in the last place, though in dignitie hee were first and principall. To apply this to our purpose: The order which the holy Ghost heere vseth, is not the order of *Historie*, nor of *Nature*, but of *dignitie*; because *Jacob* was chiefe in the fauour of GOD, therefore the holy Ghost putteth him in the first place.

Heere then wee see in this order of dignitie, that the first blessing (of life euerlasting) belongs to *Jacob*: *Esau* must haue his blessing; but in the second place,

Heere

Math. x.

Heere obserue these two thinges: First, *Jacob* is receiued into Gods couenaut, and *Eſau* put by. *Jacob* gets the principall blessing, and *Eſau* loseth it: but what? are these thinges so, for *Jacobs* desert, or for the default of *Eſau*? Nay verily: The good pleasure of GOD is the chiefe cause heereof: for, touching the blessing; if wee readethe Historie, wee shall see, that *Eſau* at his Fathers commaundement, went and hunted, and tooke the paines, and got his Father venison, and tolde him nothing but truth. But *Jacob* neuer went to hunt, but gets a Kid dressed, and comes to his Father with it, and while hee talkes with his Father, doth foully gloase and lie: so that in all reason it might seeme, that *Eſau* deserued the better blessing; yet GOD will haue it otherwise, and the principall blessing belongs to *Jacob*. Wherein wee may note, that Gods speciall loue to man, whereby hee receiues him into his couenaut, is not grounded on mans behauiour, but on his owne good will and pleasure.

Secondly, in that *Jacob* heere had the principall blessing; wee learne, that the counsell of GOD doth ouer-rule the will of man. For, Father *Isaac* had purposed to haue blessed *Eſau* with the chiefeſt blessing; but yet Gods counsell was contrarie, and the same ouer-rules *Isaacs* will. For, though *Isaac* had cause to suspect that it was not *Eſau*, both because hee came so soone, as also for that the voice was apparant not to be *Eſaus*, but *Jacobs* voice; yet Gods counsell ouer-ruled his will; and when hee came to handle his sonnes handes, hee could not discern betweene a Kiddes skinne, and the skinne of a man: whats the cause heereof? Surely it was Gods will and counsell, that *Jacob* should haue the chiefeſt blessing; and therefore hee ouer-rules *Isaacs* will, and blindes his senses, and makes him to blesse *Jacob* with the chiefeſt blessing.

The consideration heereof is profitable vnto vs; for it is a receiued opinion with many at this day, that GOD

did purpose to saue all men. Now when question is made, Why then are not all men saued? They answer, because men will not, though God will. But this opinion is erroneous; for, it makes mans will to ouer-rule G O D's counsell: as if they should say, G O D willet it not, because men will it not; or else (which is worse) God willet it: but it commeth not to passe, because man will not doe it. But Gods will and counsell is the highest and chiefest cause of al; & looke whatsoeuer he willet, that bringeth he to passe: and because all men are not saued, therefore we may safely thinke, and say, that God did neuer decreas to saue all men.

Now further, more particularly of *Iacobs* blessing: first, it may be asked, How could *Iacob* bee blessed, seeing hee came dissemblingly and lying to his father?

Ans. Wee must knowe, that howsoeuer *Iacob* sought the blessing by fraude, yet he might bee blessed; for, he failed not, neither did amisse in seeking for the blessing, but onely in the manner of seeking it: it was his duty to seeke it, though not after that manner which hee did; hee should rather haue staid that leisure and time, wherein God had caused *Isaac* to haue blessed him, without his sinne in seeking it.

Secondly, consider the manner how *Iacob* receiues his fathers blessing; namely, in his elder brother *Esau's* garment.

Here we may see a notable resemblance of Gods manner of blessing vs: When wee looke for a blessing at Gods hand, wee must not come in our owne garments, in the rotten ragges of our owne righteousness; but we must put on Christs garment, the long white robe of his righteousness. And so comming vnto God, as *Isaac* said of the sauer of *Esau's* garments, which *Iacob* had put on, (*Gen.* 27. 27, 28.) Behold, the smell of my sonne is as the smell of a field; God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plenty of wheate and wine: So will God say vnto vs, that

that the righteousness of Christ, which wee haue put on by faith, is a sweet smelling sauor in his nostrils, Ephel. 5. 2. Now seeing all the blessings we enioy, come to vs in Christ, and our acceptance with God, is in his righteousness; we therefore must labour to put on Christ every day, by becoming new creatures: we must seeke to resemble him in knowledge, righteousness, and holiness: so shall our assurance increase of Gods blessings vpon vs more and more.

Lastly, marke that howsoever *Iacob* was blessed otherwise than *Isaac* had purposed; yet, after the blessing is pronounced, it must needs stand: for, so when *Esau* came, *Isaac* said vnto him, *I haue blessed Iacob; therefore hee shall be blessed*: Eph. 2. 7. 33. Even so, the Ministers of Gods word, in the assembly of the Church, who haue power to pronounce Gods blessings vpon the people; howsoever they be but weake men, and may be deceived, beeing subject to error, as other men are: yet when they pronounce Gods blessing vpon their congregation, in the ministry of the word; if they doe it in sinceritie of heart and vprightnesse of conscience, that blessing shall stand. And so on the contrary, looke whom they curse, for iust cause out of Gods word; their curse shall stand.

Further, as *Isaac* blessed, but knewe not whom; so the Ministers of God, in the dispensation of the word, they must blesse Gods people, though they know not who they are particularly, that doe receiue it.

Thus much of *Isaacs* blessing *Iacob*. Now I come to his blessing of *Esau*: for hee also was blessed, as the Text saith; yet in the second place, albeit he were the elder brother. *Quest.* How could *Esau* be blessed at all, seeing *Isaac* had but one blessing? *Answ.* *Esau* was only blessed with temporall blessings, and not with spirituall. *Obiect.* But some wil say, *Esau* was a bad man, & wicked; now it is said, that to the impure all things are impure: how then could the bestowing of temporal things be blessings to him? *Ans.* Temporal things bestowed on the wicked are blessings.

sings, & no blessings: they are blessings in regard of God, that giues them; but they are no blessings, in regard of men that receive them, and vse them amisse.

Quest. How came it to passe, that *Esau* beeing the elder brother, looseth his birth-right, and blessing both; how came it to be *Iacobs*?

Ans. The cause was his profanenesse, as wee may see and read in the next chapter; where it is said, (Heb. 12. 16.) that he sold his birth-right for a portion of meate: euen for a messe of redde broth; and beeing so profane, as to contemne so high an honour, hee must bee content to haue his blessing in the second place. And hence we may obserue a good instruction.

There is many a yong man in these our daies, baptized as *Esau* was circumcised, and living in the Church, as hee did in *Isaacs* house; who, during prime of his age, is giuen to nothing but to his pleasure; that is as good to him, as *Iacobs* redde broth was to *Esau*: take this pleasure fro him, and take away his life: herein is all his ioy, and he delighteth in nothing so much, as to spend his time in hunting, hawking, dicing, gaming, wantonnesse, and drinking. Now know for certaine, this is a right *Esau*; and yet many such haue wee among vs, who thinke of themselues, that they are they iolly fellows, and they onely carrie the braue minde: but as for *Iacob*, and such as make conscience of their waies and words; those alas are silly fellows. Now, what is to be said or thought of these? Surely this, if they doe not, (and that in time) looke to their estates, and to themselues, it will cost them their liues; euen the life of their soules. *Esau* lost his birth-right by his profanenesse: and so will these men doe, if they continue in this estate; they will blot their names out of the booke of life, and roote themselues quite out of the kingdome of heauen. Therefore, let all yong men whatsoeuer they bee, high or lowe, take heede how they liue in sinne, and goe on in their wickednesse; for, if they take *Esau*s course, and continue

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in profanenesse, doubtlesse they will haue *Esaus* end. How wonderfully doth Satan bewitch them, that while they goe on in sinne, they should thinke so highly of themselves, and so basely of those that make conscience of their waies? Wherefore, in the feare of God let such betime redresse their waies and courses; lest when Gods curse is vpon them, they etie too late for mercy. And thus much of the parties blessed.

The fourth point to be considered, is the nature or matter of this blessing, in the end of the verses

Concerning things to come.

The meaning of these wordes is this: That olde *Isaac* their father did pronounce blessings vpon his sonnes, not onely for the time present, but also for the time to come, in blessings temporall and spirituall, (as we may read Gen. 27. ver. 28, 39.) where hee giueth to them both *the fatnesse of the Land, and plentie of wheat and wine*: and especially to *Iacob*, that *he should be Lord ouer his brethren*. But some will say, it may seeme to prooue otherwise; for, while *Iacob* liued, he was alwaies humble and subiect to *Esau*: and when he came to his owne countrie, from among the Aramites, as he met with *Esau*, he sent presents to him; and when he saw him, *he went before, and bowed himselfe to the ground 7. times, vntill hee came neere to his brother*, *Answ.* That propheticie of *Iacob* and *Esau*, that *the elder should serue the younger*, must not be restrained to the persons of *Iacob* and *Esau*, but referred to their posterities; especially in the daies of *Dauid* and *Salomon*: for then were the Edomites who came of *Esau*, in subiection to the Israelites, the posteritie of olde *Ismael*. Whereupon, *Dauid* speaking as a King, saith, *Psal. 60. 8, Moab shall be my wash-pot, ouer Edom will I cast my shoe*: meaning thereby, that hee would bring the posteritie of *Esau* into a base and lowe estate of subiection vnto him; according as we may see verified, *2. Sam. 8. 14.*

But some will say, that *Isaac* when he blessed *Esau*, pronounced that he should haue *a fertile soile, and the fumes of*

the earth should be his dwelling place (Gen. 27.39.): whereas in Malachie the Lord saith (Mal. 1.3.) *he hated Esau.* And a token thereof was this; *that hee had made his mountaine waste, and his heritage a wilderness for dragons:* meaning, that he should dwell in a barren Land. How can these two agree? *Ans.* First, wee may say thus: That the land of Edom was a fertile land; but yet in respect of the Land of Canaan, but a barren and waste Land. Secondly, *Isaac* speaks here of *Idumea*, as it was in his time; not as it was afterward: for, it might be fertile in *Isaacs* time, and yet after become barren: for, God will curse a Land by turning fruitfulness into barrenness, for the wickedness of them that dwell therein, Psal. 107.34.

And thus much for the example of *Isaacs* faith. Now follow the examples of the faith of *Jacob*.



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Jacobs Faith.

VERSE. 21.

By faith Jacob when he was dying, blessed both the sonnes of Ioseph, and worshipped on the end of his staffe.

IN these words the holy Ghost layes downe the notable and worthy example of *Jacobs* faith: which is heere commended by two actions; First, his blessing of the two sonnes of *Ioseph*: Secondly, his adoring or worshipping of *God*. In the first action, consider these points: 1. The blessing it selfe: 2. The circumstances belonging to the same; As 1. the time when *Jacob* blessed them, that is, when hee was dying: secondly, by what meanes did hee blesse them, namely, by faith: thirdly, the parties blessed; *Ephraim* and *Manasse*. Of these in order. First, for the blessing. Of this kinde of blessing, wee are treated in the former verse, in the example of *Isaac*'s faith; and therefore neede not now repeate the same. Onely this wee must remember, that this blessing of *Jacob* is not the common or ordinarie blessing of a Father, but the extra-

extraordinary blessing of an holy Patriarch and Prophet of God. The blessing it self stands in three things: 1. *Iacob* makes the sonnes of *Ioseph* his own sonnes, adopting them and taking them into his family. And this is the meaning of those words in Genesis, where *Iacob* saith as hee is blessing them, *Let my name be named vpon them, and the name of my Fathers, Abraham and Isaac*; Gen. 48. 16, that is, they shall be received into my family, and be my children, called after my name.

2. He giues them two portions in the Land of Canaan: for *Iacob* was made an instrument of God, by way of propheticie to distinguish and diuide the Land of Canaan among his children.

3. He doth as a Prophet, by the spirit of propheticie, foretell the condition and estate of *Ephraim* and *Manasses* in their posterity; to wit, that they should be great Nations, and of them should come two great people: in these three things doth *Iacobs* blessing consist.

Out of this blessing of *Iacob*, we learne two things: First, that God alloweth this liberty to a master of a family, to adopt and chuse for the vpholding of his house a childe or children, in the want of issue from his owne body. For here olde *Iacob* for the continuance of his posterity, and the enlarging of the Church of God, adopteth his sonnes sonnes into his own family, to be his own sonnes: And this he doth by faith. And therefore a Lord and Master in his family may doe the like: but yet with this caueat, hee must euer take heede that in this adopting he doe not vniustly hinder his owne issue or kindred.

Againe, whereas *Iacob* blesteth these two sonnes of *Ioseph*, by fore-telling the particular estate of their posterity, for their portion in the Land of Canaan; here wee learne, that in many things God doth vouchsafe to reueale his will & counsell in a speciall manner vnto them that be his children: As, in this place he reuealeth vnto *Iacob* the particular estate of the two sonnes of *Ioseph*. In like manner, when

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Jacobs Faith. the 11. Chap. to the Hebrewes. 363

God was to destroy the Sodomites; Shall I bide (saith the Lord) from Abraham that thing which I do, seeing that Abraham shall be indeede a mighty Nation? for, I know him that he will command his sonnes and his household after him, that they keepe the way of the Lord. And the Prophet Amos saith; Surely the Lord will doe nothing, but he revealeth his secrets to his servants the Prophets. So saith our Sauour Christ to his Disciples, Ye are my friends; and he giueth a reason, because (saith he) I haue reuealed vnto you all that I haue heard of my Father, John 15. 15. So that those which are (in Christ) the friends of God, they shall in a particular and speciall manner knowe those things which God will not reueale vnto others. And looke as this is here verified to *Jacob* in a speciall manner, so it is true generally in all Gods seruants & children; hee reuealeth some particular things vnto them, more then hee doth vnto others. For, besides that generall knowledge which they haue in his word, he reueales particularly vnto them the knowledge of their owne election, of their iustification, sanctification, and glorification to come: though not by way of prophecie, yet by the working of his spirit in the ministerie and meditation of his word. And thus much of the blessing. Now followe the Circumstances.

The 1. Circumstance to be considered, is the time when *Jacob* blessed the two sonnes of *Ioseph*; noted in these words, when he was dying: that is, being ready to die, not in the act of dying.

In this circumstance wee may learne two especiall duties: one for masters of families; the other for the Ministers of Gods word: for, here *Jacob* beares the person not onely of a Father, but of a Prophet. First, Masters of families are heretaught to set in order their houses and families whereof they haue charge, before they die: for, *Jacob* hauing a great charge, and many children; calls for the sonnes of *Ioseph*, *Ephraim*, & *Manasses*; before his death, and makes them his owne, to perfect his family.

Quest.

Gen. 18. 17.
18. 19.

Amos 3. 7.

Quest. How (will some aske) must a man set his house in order when he dies. *Answer.* By doing two things after *Jacobs* example: for, first, he disposeth of his temporall things; and distributeth his temporall inheritance in the Land of Canaan: Secondly, he giues them charge of some duties concerning himselfe and some others, especially concerning religion and Gods worship, and then he dies; as it is said, *When he had made an end of giuing charge vnto his sonnes, he plucked vp his feete into his bed, and gaue vp the ghost.* Genesis 49. 33: So likewise Masters of families, they must set their houses in order by the like two duties: 1. By a due disposing of their temporall goods and possessions: and 2. by giuing exhortation and charge vnto their children and family, concerning the worship of GOD, and the practice of true Religion. This (as wee may also reade, 1. Kings 2,) was the practice of good King *Dauid*: when he was about to die, and as he saith, *to goe the way of all flesh*, hee calls for *Salomon* his sonne, and makes him King in his stead, and giues him a most notable charge concerning Gods worship, Verse 3; reade the place: it is worth the marking. So the Prophet *Isaiah*, when he comes to *Hezekiah* from the Lord, hee aimes at these two: and bids him *set his house in order, for hee must die and not liue*: *Isay* 38. 1: and so ought every Master of a familie, after their example, both learne and practice these two duties.

Secondly, Gods Ministers must hence learne their duties: for, *Jacob* was a notable Minister and Prophet in Gods Church, which was then in his family. *Jacob* hee blest the sonnes of *Ioseph*, that he might receiue them into his family, and into the couenant; that so hee might continue and preserue the Church of God after his death: for, looke as *Isaac* his Father did call him into the couenant, and blest him; so dealeth hee with the two sonnes of *Ioseph*. And accordingly every Minister of GOD, in his place, ought to haue speciall care to conuay and deriue true religion,

ligion, and the Gospel of Christ from hand to hand, so much as they can while they liue; that so after their death it may be published and maintained. In the new testament we haue a worthy commandemēt for this purpose; *S. Paul* hauing instructed & taught *Timothy* in the waies of godlines and religion, chargeth him, *that what things he had heard and learned of him, the same he should deliuer to faithfull men, which should be able to teach other also*: that so Gods Gospel and religion going on from hand to hand, & from person to person, might increase from time to time. *S. Peters* practice herein, was notable, *2. Pet. 1. 15, I will endeavour therefore alwaies, that yee may bee able to haue remembrance of the things of God after my departure*: hauing professed before, that while he liued he would stirre them up, by putting them in remembrance, *v. 13*. And in like sort, all Gods faithfull ministers must doe their whole endeaunour before they die, that the Gospel may be preached when they are gone.

2. *Circumstance*. By what meanes did *Jacob* blesse the two sonnes of *Ioseph*? *Ans.* By faith in the promises of God; so the text faith, *By faith Iacob blessed the two sonnes of Ioseph*. And if we consider the matter well, wee shall see it was a notable faith: for, hee was now a poore pilgrime in Egypt, and yet by faith giues them portions in the Land of Canaan.

Quest. Why (will some say) did hee not keepe himselfe in the Land of Canaan?

Ans. *Iacob* indeede dwelt there for a time, but yet as a sojourner, hauing no more liberties than hee bought for himselfe; no not so much as water for his camels, or a place to bury the dead: and besides, he was driven out of this his own Land by famine, and was faine to flie into Egypt for food and sustenance; and there to liue as a poore pilgrime and stranger, forth of his owne countrey: And yet for all this extremitie (as though he had bin some mighty potentate of the world, or some Emperour) hee makes his Will, & bequeathes vnto his children the Land of Canaan, allowing

ting to euery one his part & portion; which must needs be a worke of a notable faith, wonderfully apprehending & applying the promise of God.

In his example wee are taught a notable dutie in the matter of our saluation: When as any of vs (by reason of the rigorous temptation of sinne and Satan, and by their assaults) shall seeme to our selues to bee (as it were) thrust out of our inheritance in the heavenly Canaan, what must we doe? We must not despaire; but euen then set before our eyes, and call to remembrance the promises of God made vnto vs in Christ, concerning life euerlasting: and thereon we must rest and stay our selues. Then let temptations assault vs; and driue vs whither they can: still wee must holde fast the promise with both hands of faith; and aboue hope, by faith appoint and designe vnto our selues, a part and portion in the kingdome of heauen. And so doing, wee shall bee true Israelites, and true followers of this faithfull Patriarch; who by faith (beyond all likelihood) allotted the Land of Canaan to his posterity.

3. Circumstance. The parties whom he blessed; namely, the two sonnes of Ioseph, *Manasses* and *Ephraim*. Hereof wee may read at large, Gen. 48. 8, 9, &c. where among many things, obseruethis one: *Ioseph* brings his two sonnes, *Manasses* and *Ephraim*, vnto *Iacob* his father, that hee might blesse them, as he lay on his bedde. Now, *Iosephs* mind was, that *Manasses* (the elder) should haue the chiefest blessing; and therefore, he set *Manasses* at *Iacobs* right hand, and *Ephraim* (the yonger) at his left: But *Iacob* beeing to blesse them, laies his hands a-crosse, putting his right hand on *Ephraims* head, and the left on the head of *Manasses*, whereby, he gaue the birth-right (which was a principall prerogative) vnto *Ephraim*, contrary to *Iosephs* desire. Vnto *Manasses* hee gaue a blessing also, but farre inferiour to *Ephraims*. Now, here we may not thinke, that *Iacob* did this vpon any fond affection (as parents oftentimes doe, because they loue one childe better than another) but hee

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did it after a speciall manner, by the direction and instinct of Gods spirit, which so appointed it: For, when *Iacob* blessed them, he knewe not (of his owne knowledge, by the benefit of his senses) which was *Ephraim*, and which *Manasses*. Againe, looke as *Iacob* gauethe blessings at this time, the principall vnto *Ephraim*, and the lesser to *Manasses*; so afterward they came to passe: For (as we may read) the tribe of *Ephraim* was farre more populous, and more glorious than the tribe of *Manasses*. And therefore, in the booke of the Prophets (*Hos.* 4. 16. and 5. 9. and 8. 4. &c.) we shall finde that the name of *Ephraim* is giuen to all the ten tribes; and they are called by that name, because it was the most noble tribe of all, and the most valiant, and (as it were) the shelter of all the rest. Yea further, of this tribe came (1. *Chron.* 7. 27.) *Lehasai*; that noble captain; and (1. *King.* 11. 26.) *Ieroboam*, and many other mighty Kings of Israel.

Where we may learne, that God is the disposer of honours and dignities in this world; he giueth these to whom he will, to some more, and to some lesse, as pleaseth him; yea sometime he raiseth vp men of base and low degree, to great dignities, as *Dauid* saith, *Psal.* 113. 7. *He raiseth the needy out of the dust, and lifteth the poore out of the dunghill.* Now, whence comes this? Is their learning; their great strength, their beautie, or wonderfull skill; and knowledge, the cause of their preferment, or the wealth of their parents, or any thing in them? No surely. As we speake of the first cause, wee see in this example, that the preferment of *Ephraim* aboue *Manasses*, was for no cause in *Ephraim*; for, what was in *Ephraim*, that was not in *Manasses*; when *Iacob* blessed them? Surely nothing; for, hee was but a childe as the other was, and a yonger childe also; but hee was preferred by reason of Gods good will towards him. And so it is with all those that are aduanced to preferment in this world. Wherefore, seeing honour and dignity commeth not from themselves, or any thing in them; there-
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fore; they must not ascribe it to their owne wit, learning, strength, or friends; but wholly to the gift of God, as the first cause; and so must labour to vse it to the honour of him that onely giues it, of his good pleasure; else they sacrifice to their owne net: Hab. 1. 16.

Quest. Why doth the holy Ghost in this place put *Ioseph* name downe, who was not blessed? and conceale the names of the two children that were blessed? *Answer.* If wee reade the History in Genesis, wee shall see the reason hereof. For, when *Ioseph* heard that his Father *Jacob* was sicke; though he was a mighty Prince and a noble Potentate among the Egyptians, and his Father but a poore Pilgrime; yet hee comes to his sicke Father before his death, and brings his two sonnes with him, to haue his Father to blesse them before he died; and therefore the holy Ghost here nameth *Ioseph* to shew vnto vs what respect he had of his Fathers blessing: hee made more account thereof, and did more esteeme it, that so he might haue his sonnes within the covenant, than of all the Kingdomes in the world; and therefore he brings them both to his Father to be blessed, a little before his death.

Now looke what minde & affection *Ioseph* beares, the same should be in every one of vs. Whatsoeuer our estate be, whether honourable, or base, and meane; wee must with *Ioseph* esteeme more of Gods covenant, & to be members of Gods Church, then of all the honour in the world besides; and wee must esteeme our places and preferments that we haue, or our children may haue, to be nothing in comparison of the blessing of God, and his fauour. Yea, wee must chuse with *Ioseph* rather to leaue our honours and dignities for a time; or (if it were) for ever; then to lose the blessing of Gods grace: and blessed shall those Fathers be with *Ioseph*, who had rather haue their children blessed of God, then aduanced in the world. The second action of *Jacobs* faith, is in these words; *And worshipped on the end of his staffe*: and it is a notable worke for the comendation

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of his said. But before we come vnto it, there are certaine questions which may profitably be considered: As first, for the translation; how the words should be read. The Papists read them thus: And adored the top of his Rod; that is (say they) the top of *Iosephs* Scepter who came to visit him. From whence they would gather and ground their abominable Idolatrie, in the Adoration of creatures, and namelie of Holie things, as Crucifix, Reliques, Images, as also of God at and before such holie things. But we must know that their translation is false and erroneous, and cannot be iustified, howsoeuer they may bring some mens witnesse and testimonie for the same. For in reading it thus, *and adored the top of his Rod;* they leaue out a substantiall word of the text, to witte, this word *upon;* whereby they corrupt the Text, and depraue the meaning of the holy Ghost.

Again, their obseruation and collection hence, is most abominable: for, to worshippinge an Image or other holy thing, or GOD himselfe in or at the same, is flatly forbidden in the second Commaundement, *Thou shalt not make to thy selfe any graven Image, &c. Thou shalt not bow downe to them.*

But our Translation in this place is true and right, according to the wordes of the Text, and the meaning of the holy Ghost, *That hee worshipped upon the end of his staffe.*

Yet further, there may be a question moued about the words: for, if wee read the Historie in Genesis, it is there saide, that *Iacob worshipped towards the end or topp of his bed.* Genesis 28.

Now, there is great difference betwene these two, *To worshippinge on the topp of his staffe: and on the topp of his bed.*

How therefore can they stand together? *Ans.* They may stand wel together, and be both true; for when *Iacob* was about to giue vp the Ghost, and was ready to die, hee raised

vp himselfe vpon his pillowe towards the beds head, and thereon rested his body. Now, because his body was weake and feeble, hee staide himselfe also vpon his staffe: and thus comparing the places together, we see there is no repugnancie in them. Againe, this wee must knowe, that the same sentence of Scripture may be diuersly read in diuers places of Scripture, without any impeachment to the truth, certainty, or perfection of Scripture: for, when the holy Ghost speaketh the same thing often, yet in different tearmes (as in this place) the diuersity of wordes doth enlarge or open the sense and meaning, but no way corrupt or depraue the same. And thus much for the words.

Now to come to the fact it selfe in *Iacobs* worship, three circumstances are to be considered: 1. The occasion: 2. The time: 3. The manner of it.

The occasion of *Iacobs* worship heere spoken of (as we may reade, *Genesis* 47) was this: when the time drew neere that *Iacob* must die, hee called for his sonne *Ioseph*, and chargeth him deeply, That hee should not burie him in *Egypt* when hee was dead, but that hee should carie him thence, and burie him in the buriall of his Fathers; *Ioseph* consents vnto his Fathers request: and yet *Iacob* for certaintie makes him to sweare that hee shall doe so; and *Ioseph* sware vnto him. Now vpon this issue that *Iacob* had with *Ioseph*, the Text saith, That *Israell* worshipped towards the beds head: that is, hee praised GOD, and gaue thanks vnto him for this benefite that hee should be buried with his Fathers, *Abraham*, and *Isaac*. And yet this benefite did not so much concerne himselfe as his children: for, the carying of his bones thither, was to be a token and pledge, and a certaine assurance vnto them, that the Land of *Canaan* should be theirs, and that God would bring them thither againe.

In this circumstance, obserue a notable dutie belonging vnto Fathers and Masters of families: they must

in their life time have care of their posteritie, and vse all meanes to helpe them, and benefite them in the faith; not onely while they are aliue, but also after they are dead, after the example of this holy Patriarch: and when they haue obtained this benefite for them, they must be glad in their hearts and reioyce, and thereupon take occasion to praise the Lord, as *Iacob* did in this place.

2. Circumstance. The manner how hee worshipped: Which is set downe in these words; *on the end of his staffe.* This circumstance is worth the marking: for, good *Iacob*, by reason of the weakenesse of his body and olde age, was not able to come forth of his bed, and kneele downe or prostrate himselfe; but raiseth himselfe vp vpon his pillowe towards his beds head: and by reason of feebleness being not yet able to sit vpright, he doth leane and beare himselfe vpon his staffe.

Heere wee learne, that wee must not onely worship GOD with our soules and hearts, but with our bodies also: for GOD hath created both, and therefore will be worshipped in both, 1. Corinthians 6. verse 20. Olde *Iacob* might haue excused himselfe, that by reason of the weakenesse of his body, hee was not able to adore GOD with any bodily reuerence: but yet wee see hee leanes vpon his staffe; and so, making supply to his bodily weakenesse, adoreth GOD with his bodie.

Question. In what kinde of gesture then must we worship God, with our bodies?

Answer. The word of GOD doth not prescribe any, by way of limitation. For, sometimes our Sauour Christ prayed kneeling, Luke chapter 22. verse 41: sometimes crouching, Matthew chapter 26. verse 59: sometime standing, Iohn chapter 11. verse 41: as also did the Apostles. And the Scripture approoueth the Publican, who stood a-farre off and prayed, Luke chapter 18. verse 13, *Elias* also; 1. Kings, chapter 18. verse 42, is saide to

pray with his head betwene his legges; so that wee haue no certaine forme prescribed vs openly this, wee must vse that gesture which may best set forth and declare our humble heart, and holy affection vnto God.

Here then is confuted an opiniō of those, which thinke that a man may worship God with his heart, & yet worship images with his body; that he may bee present at idolatrous worship, yet keep his heart vnto God. But *Iacobs* behaviour, in this place, doth both confute and condemne them: for, he thought his body as due to God, as his soule; and therefore worshipped God with both.

3. *Circumstances*: The time when hee worshipped God thus; namely, when he was dying; even then he worshipped God. In this circumstance we may note diuers things.

First, here behold the bad practice of the world; for, many men when they are dying, now adayes, are so farre from following *Iacobs* example in worshipping and praising God; that then they are faine to call for men to teach them how they should worship God: hauing spent the former part of their life carelessly, in regard of their soules; following worldly profits and pleasures; neuer thinking of their duty to God, till they die. But what a fearefull course is this, that men should thus brutishly goe on from day to day, not knowing how to worship God? Well, all such as loue their owne soules, and would be like to godly *Iacob*; or (as our Saniour Christ said to *Nathaniel*) would be true *Israelites*, *Ioh. 1. 47*, the naturall sonnes of old *Israel* indeede; they must haue care so to liue in this world, that they may worship God when they die: & therefore they must not deferre, but learne betime the knowledge and feare of God; that when death comes, they may bee able to shewe forth, and practice the same. It is a lamentable thing, to consider how the diuel bewitcheth mens hearts, so as they liue in the world, as though they should neuer goe out of it, neuer caring for religion till the day of death come vpon them; & then it is too late to learne. But this is to followe

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Eſau, and not *Jacob*; who is therefore condemned by the holy Ghost,

2 Again, in this that *Jacob* worshipped God at his death, we learne this; *That as men live, so they die, for the most part: Jacob* was brought vp in Gods worship, & therein lived all his life long; and looke as hee lived so he died: for, when he died, *hee worshipped God, resting his body on the end of his staffe.* This same truth is verified now, and shal be for ever; let a man worship God through the course of his life, and when he dieth he shal be able to worship & praise God. On the other side (take notice of it) he that lives in covetousnes, in profanenesse, in fornication, and wantonnes; for the most part so dies: Come to a covetous man at his death, and talke with him, and you shall finde nothing in him ordinarily, but rauing, & talking about his bargaines, his billes, and indentures, & other worldly things. And so wee may say of other lewd liuers; looke what minde they had while they were living, & that shall you find most in their mouthes while they are dying: which shewes plainly, that as men live, so they die.

But some will say, that oftentimes the godly man raues and speakes lewdly, and (it may be) profanely, before his death? *Ans.* It is true indeed: the best man is not freed from any kind of bodily sicknesse, but is subiect to them, as well as the wicked; as, to burning feuers, and such like: by the violence and rage of which diseases, they are often driven to raue, to speake fondly, and sometimes lewdly; yea (it may be) profanely. But what is that to the purpose? for though a godly man (for the time of his fit) cannot expresse the grace of his heart, but rather the corruption of his nature; yet when he hath recovered himselfe, he is sory for the same, & is then ready & willing to praise God with all his heart. So that if wee would die well, as *Jacob* did, praising God, then let vs lead our lives as hee did; namely, by faith, and the direction of his word and promises. Then come death when it will, and how it will, wee may indeede

be fore assaulted by sickenesse and temptation; but yet we shall neuer be ouercome: for, God is faithfull that hath promised an issue to his children in temptatiō, 1. Corinth. 10. 13.

Lastly, whereas *Iacob worshipped God at his death*: Here we learne, that *sound zeale will neuer decay*. Many men haue zeale indeede, but it comes onely from the strength and soundnesse of their bodily constitution: and looke, as strength decayes, so doth that kind of zeale. But sound zeale will not decay and weaken with the body; but (as *Dauid* saith of the righteous, *Psal. 92. 13, 15.*) will flourish like a palme tree, and growe like a Cedar in Libanon, it shall still bring forth fruit in a mans age, and flourish. This wee see, was true in *Iacob*; for, though he were old, and feeble with sicknesse, yet he sheweth forth sound zeale in his heart, at the houre of his death. Euen so will it be with vs, that professe religion; if zeale be sound in our hearts, it will shew it selfe: and the older wee are, the more fruits of grace wee shall bring forth; and then shew forth more true zeale, than in yonger yeares. For, though bodily strength decay, yet sound zeale will neuer decay: but when strength faileth, then will zeale flourish (if it bee sound) like to the palme tree, which will bud and sprout, though the roots of it bee cut off. Wherefore, if wee would shew forth zeale in our age, we must get soundnesse of it in our youth; for that will put forth it selfe in the time of death. And thus much of

Iacobs example.

Iosephs



Josephs Faith.

VERSE 22.

- *By faith, Joseph when he died made mention of the departing of the children of Israel, and gave commandment of his bones.*



We have heard in the former verses the severall examples of the faith of the three Patriarchs, *Abraham*, *Isaac*, and *Jacob*. Now in this verse, the holy Ghost setteth downe the example of *Josephs* faith. The words in this verse are plaine and easie, & neede no exposition: They are a plaine and briefe summe of the ende of the 50. Chapter of *Genesis*. Let vs therefore come to the points of doctrine, and instructions which are to bee learned and gathered forth of the words.

First, note in generall, the great resemblance of this example with the former, of *Joseph* a godly sonne, with *Isaac* a godly father: for both of them shew forth their faith when they die. For, it is said of both, *By faith when hee died:*

Bb 4

So

So that in ground and circumstance of time, they both agree.

Herein we may obserue first, that the good examples of *Superiours* (whether they be ciuill or Ecclesiasticall) are of great force to bring other men on, and to make them forward in the duties of religion: their zeale (as *Paul* saith to the *Corinthians* in the case of almes) prouoketh many. *Iacob* the father, beeing a worthy Prophet and Patriarch, & giuing an holy and blessed example vnto *Ioseph* and his children, doth shew forth at his death most notable behaviour; wherein, hee worthily expresseth the trueth of his faith. Now, his example works with *Ioseph*, and he in his death behaues himselfe in the same manner that his godly father did before him: and therefore *superiours* must look to all their sayings and doings carefully, that they may bee worthy examples to their *inferiours*, to drawe them on in religion, and in the feare of God.

Secondly, hence *inferiours* also must learne to follow the godly, holy, and religious examples of their gouernours and superiours (whether they be ciuill or Ecclesiasticall); as we may see in this place, *Ioseph* doth imitate the godly example of his father *Iacob*. Hereof Saint *Paul* giueth strait charge vnto the *Philippians*, saying, Brethren be followers of me, and looke on them which walke so, as ye haue vs for an example, *Phil.* 3. 17. And in the next Chapter, exhorting them to honest conuersation, hee biddes them *doe those things which they had heard, receiued, and seene in him*. But are these duties practiced among vs? hee the elder sort teachers of good things to the younger? & doe the younger follow their elders in wel-doing? nay verily; but such are our times, too many among vs, both those that giue, and those which follow good examples, are as *signes & wonders*, as the Prophet speaketh; they are made a reproach, & a by-word among men, and are foully disgraced by odious tearmes, *Isay* 8. 18. But this indeede is a practice of *Ismael*, that mocked *Isaac*, *Genesis* 21. ver. 9. And we againe, must vndoubtedly

vndoubtedly know, that vnlesse it be reformed, that hand of God which hath beene stretched out against vs in manie fearefull iudgements, will not be pulled backe, but stretched out still, till it bring vs to destruction: for, God will not suffer his ordinances to be contemned, and his holy ones to be abused: hee looketh for better fruites at our hands, and therefore wee must learne of these godly Patriarches, both to giue and to followe good examples.

In the example of *Ioseph*, more particularly wee are to obserue two points: 1. *Iosephs* faith: 2. The actions of his faith whereby it is commended.

For the first: it is saide, that *by faith Ioseph when hee died, &c.* *Ioseph*, for ought wee finde in Scripture, had not such meanes to come by faith, as his Auncestors had before him. For the three Patriarches, *Abraham*, *Isaac*, and *Iacob*, had otherwhiles the appearance of GOD vnto them, otherwhile his holy Angels brought them messages from GOD, and sometime they had his will reuealed vnto them by dreames and visions; all which were notable helpes and meanes both to beginne and to encrease faith in them: but *Ioseph* wanted all these meanes, or at least many of them. For, reade his whole Historie, and you shall not finde that either Angell appeared vnto him, or else that GOD by dreames and visions spake vnto him: and no meruaile. For hee liued out of the visible Church where GODs presence was, in superstitious and Idolatrous Egypt: and yet for all this, hee is heere matched in the matter of faith, with the three worthy Patriarches.

It is then a good question; how *Ioseph* should come by this faith?

Answer. We must knowe this, that though he had not the like extraordinarie meanes with the Patriarches; yet he wanted not all meanes: for, in his younger dayes, hee was trayned vp in his Father *Iacobs* family, and by him was

was instructed in the wayes of God, and in the practice of religion; and in his later dayes also, he had the benefit of his Fathers company and instructions in Egypt. Now *Iacob* was not an ordinarie Father, but a notable Patriarch and an holy Prophet; in whose family God had placed his visible Church in those dayes, wherein *Iacob* was the Lords Prophet and Minister. Now *Ioseph*, both in his young age, and also after his Father came to Egypt, did heare and learne of him the wayes of God; and by that meanes came to this excellent faith, for which he is so commended here, and matched with his Fathers the holy Patriarchs.

Hence we learne, that the preaching of Gods word by his Ministers (though extraordinarie meanes, as reuelations and visions, be wanting) is sufficient to bring a man to faith; yea, to such a faith as the three Patriarchs had. Indeede in the ministerie of the word, hee which speaketh vnto vs, is but a man as others are; but yet the word which he deliuereth is not his own, but the mighty word of God: and looke what is truly pronounced by him vnto vs out of Gods word, the same is as certainly sealed vnto vs by his spirit, as if God himselfe from heauen should extraordinarily reueale the same. And howfoeuer in former times men had visions and dreames, and Angels from God himselfe to reueale his will vnto them: yet this Ministerie of Gods word in the new Testament, is as sufficient a meanes of the beginning and encreasing of true faith, as that was then.

This plainly confuteth all those that neglect or contemne the Ministerie and preaching of the word, & looke for extraordinarie reuelations, and for visions & dreames, for the begetting and encrease of faith and grace in their hearts. But our Sauour Christ doth notably checke all such in the Parable of the rich man, by the words of *Abraham* to *Dives*; saying, of *Dives* brethren, that they had *Moses* and the Prophets; if they will not heare them, neither will they beleue though one should come from the dead againe. (Verse

Luke 16.

31) insinuating, that if a man will not beleue by the preaching of the word, there is nothing in the world will make him to beleue; neither reuelations, nor visions, no not the words of them that rise againe from the dead.

Secondly, the consideration of the sufficiencie of Gods ordinance in the holy Ministerie, to beget and to encrease true faith, must stirre vs vp to all care and diligence, not onely to heare the word of God preached vnto vs, but to profit by it both in knowledge and obedience: and thus much for the first point.

The second point to be handled, is the commendation of *Iosephs* faith by two actions thereof: to wit, 1. His mention of the departure of the children of *Israell* out of *Egypt*: 2. His commandement concerning his bones. Of both which we will speake briefly, because the speciall points herein were handled in the former verse.

For the first: *Ioseph* when hee died made mention of the departing of the children of *Israell*, that is, out of *Egypt* into *Canaan*.

Here we may obserue a most notable worke of faith: it makes a man to keepe in memory the mercifull promises which God hath made vnto him. This is it which commends *Iosephs* faith for a liuely faith, That being about to die, he remembreth this mercifull promise of God, made to his fore-fathers touching their posterity; to wit, that after they had continued as seruants in a strange Land 400. yeeres, they should then haue a good issue and a happy deliuerance, and be brought into the Land of *Canaan*. Gen. 15. 13. This is a notable work of faith, as may appeare by two notable effects hereof in the life of a Christian: For first, by this remembrance of Gods mercifull promises, the seruant of God at all times, and in all distresses and extremities doth finde comfort vnto his soule. This brings to his memory the wonderfull goodnesse and mercy of God, by which he is comforted. When *Dauid* was in a most desperate case, so as he cried out by reason of affliction and temptation, *will*

the Lord absent himselfe for euer, and will hee shew no more fauour? Is his mercy cleane gone? doth his mercy faile for euer more? Psalm 77. with such like most fearefull speeches; How did he then comfort himselfe in this distresse? *Answer.* Surely by remembring the works of the Lord and his wonders of olde, and by meditating in all his workes and gracious acts which he had done for him. So likewise in another place in great anguish of spirit, he saith to his soule, *Why art thou cast down my soule, and why art thou disquieted within me?* Psalm 43. 5. Yet in the next words hee thus stayes himselfe, *Waste on God, for I will yet giue thanks vnto him: he is my present help, and my God.* How came David to say so, in this distresse? *Answer.* By meanes of faith, which doth reuiue and refresh the dead heart of man, by bringing to his remembrance the mercifull promises of God.

Saint Paul pressed with corruption, cried out: *O wretched man that I am, who shall deliuer me from the body of this death?* Rom. 7. 24. Yet in the next words he saith, *I thanke my God through Iesus Christ our Lord: Then I my selfe in my minde serue the Law of God, &c.* How come the latter words to followe on the former? *Answer.* In the first words indeede, he is cast downe with the view and sight of his naturall corruption, which drew him headlong into sinne: but yet the later words are a remembrance of the mercifull deliuerance from sinne which GOD had wrought in him by *Christ*: and therefore hee breaketh out to this saying, *I thanke my God through Iesus Christ, &c.*

Secondly, the remembrance of Gods promises serueth to be a meanes to keepe a man from sinne: for mans nature is as readie and prone to sinne, as fire is to burne when fewell is put to it. But when by faith hee calls to minde Gods mercifull promises, especially those which are made vnto him in *Christ*: then he reasoneth and striueth against temptation, and layes the word as a shield vnto his soule, to keepe out the fierie darts of Satan; yea, hee applies the same word to his owne soule, as a

corrosiue

corrosiue vnto corruption; whereupon it is said; that faith purifieth the heart, *Act. 15. 9.* How? namely, beside the applying of Christs blood, it brings to memory Gods mercifull promises in Christ: which stay a man from committing such things as would pollute and defile the heart. And therefore is *faith* said to bee *our victory over the world*: *1. Ioh. 5. 4.* because by applying to our soules Gods promises in Christ, we doe not onely contemne the world, in regard of Christ; but also stand against the assaults thereof: so that it is a most notable and excellent worke of faith.

Lastly, obserue the circumstance of time; when *Ioseph* made remembrance of their departing. The text saith; *When he was dying*. Hereof wee haue spoken in the former verse; yet this one thing may here againe bee well remembered; *Ioseph* calls to mind the promises of God at his death, which concerne the temporall deliuerance of his people: & we by his example, when we are dying, must learne to call to remembrance the gracious promises, which God hath made vnto vs in Christ, touching our eternall deliuerance from the spirituall bondage of the diuell. Oh! great will bee the fruit hereof, not onely for inward comfort to our own soules, and ioy to such as loue vs; but also we shall hereby giue a worthy euidence to the world, that we haue bin found in the faith: wherein, we shall leaue a good president to those that follow vs.

The second fact of *Iosephs* faith is this; *He gaue commandement concerning his bones*. The meaning thereof is this; that *Ioseph* lying on his death bed, gaue a solemne charge to his brethren, to haue speciall care how and wheret they buried him; that his bones might not be lost, but so preserved while they staid in Egypt, that at their departure they might be carried into the land of Canaan, & there buried in the sepulchre of his fathers. The causes why *Ioseph* gaue this commandement were these: 1. Hereby to testifie vnto his brethren & posterity, that howsoeuer he liued a long
time

time in the pompe and glory of Egypt, yet his heart was neuer set thereon; but hee had greater delight, and more esteemed to bee counted a true member of the Church of God, than to be a noble prince in the Land of Egypt. For, if hee had loued and liked the pompe of Egypt, hee would haue had his sepulchre among them; but, giuing commandement to the contrary, it sheweth plainly, that his heart was neuer set on that glory and pompe in which he liued.

By whose example we are taught, that in vsing the world, and the things therof, we must not set our hearts on them; but as the Apostle saith, 1. Cor. 7. 31, *Use them as though wee used them not*: still hauing our affections set on heauen, which is our spirituall Canaan.

2 Hereby *Ioseph* would testifie vnto his brethren, what he esteemed his chiefe happinesse; namely, that in faith & hope he was ioyned vnto his fathers, and auncestors, that beleueed in God, and that hee was of their religion, and looked for a resurrection, and another life, as they did. And this he would haue knowen, not only to his brethren and posteritie, but to the Egyptians also, among whom he liued.

3 *Ioseph* hereby intended principally, to confirme the faith of his brethren and posterity in Gods promise, for enioying and possessing the Land of Canaan after his death: and this was a notable way to strengthen their faith. For, when they should see or remember his corps, it was vnto them as a liuely sermon, to shew them plainly, that howsoeuer they liued for a while in bondage in Egypt; yet the day should shortly come, wherein they should be set at libertie, and brought (as free-men into the land of Canaan. And vndoubtedly, *Ioseph* would therefore haue his bones kept among them, that they might be a pledge vnto them of their deliuerance.

Yea note further, the story saith, (Gen. 50. 15.) that *Ioseph* did not onely charge his brethren generally; but bindes them by an oath to carry his bones: hereby shewing

ing, that it was a matter of great weight which hee did in-
ioyne them; even a signe and pledge of the truth of Gods
promise in their deliuerance. Whence we learne, that it is
a matter of great moment, for every Christian, both care-
fully and reverently to vse the *sacraments*, which God hath
giuen as pledges of his covenant of grace, made with vs in
Christ. For, shall *Ioseph* cause his brethren and posteritie
to sweare concerning his bones, that so they might more
reuerently regard that pledge and signe of their outward
deliuerance? And shall not we with all reuerence & good
conscience, both esteeme and vse those holy pledges of
our eternall deliuerance by Christ Iesus?

The Papists, from this place, would iustifie their pra-
ctice, in reseruing and honouring the Reliques of Saints.
Now by Reliques, they meane the parts of the bodies of
Saints departed; as the head of *Iohn Baptist*, the armes or
bones of this or that Saint, the milke of the virgin *Mary*,
and also the parts of the crosse whereon Christ suffered,
with such like. *Ans.* First, let vs knowe, that their Re-
liques are nothing else but forged deuices of their owne,
and no true Reliques of Saints; as by one instance may ap-
peare. For, the parts and parcels of wood, kept in Europe,
which they say are parts of the crosse whereon Christ di-
ed, are so many, that if they were all gathered together,
they would load a ship: which shewes plainly, that here-
in they vse notorious forgerie, for it was no greater than a
man may beare. And the like is their behauiour in the rest.
Secondly, the keeping of *Iosephs* bones, was for a good
ende and purpose; namely, to testifie his owne faith, and to
confirm theirs, in beleeuing Gods promise for their deli-
uerance, out of the bondage of Egypt: but their Reliques
serue rather to extinguish faith in Christ, than to confirme
it; for, they nourish men in fond deuices, and foul super-
stitions, and not in the truth of Gods promises. Thirdly,
we doe not read in all the Bible, that *Iosephs* bones were e-
uer worshipped; and therefore from this place they haue

no ground whereon to build their superstitious worship-
ping of Reliques. And thus much of the example of Iosephs
faith.



Moses Faith.

VERSE 23.

By faith, Moses when he was borne, was hid three moneths
of his parents, because they saw he was a proper childe;
neither feared they the kings commandment.



In this verse the holy Ghost proce-
deth further, and setteth downe vn-
to vs a notable and worthy exam-
ple of the faith of *Moses parents*. If
we would see the history at large,
we must read the 2. Chapter of Ex-
odus; of which, these words are an
abridgement, or brieft Epitome.
Now, here the faith of *Moses parents* is commended vnto
vs by two notable actions: 1. The hiding of *Moses* their
childe when he was borne; 2. Their courage and bold-
nesse in that action, in not fearing the Kings commandment.
Of their hiding of him, we will first intreat generally, and
then

then come to the circumstances thereof. In generall, Their hiding of the childe was this: They kept him close, and vnknown to the Egyptians for three moneths space; because the King had given commaundement and charge to all his people, that they should *drowne euery man-child born among the Hebrewes.* Exod. 1. 22. In this action of their faith, we may obserue some speciall points.

First, *Moses* was to be a worthy Prophet, and Capitaine, or guide vnto the people of Isracell: and therefore howsoeuer other men-children were drowned vpon the cruell commaund of *Pharaoh*, yet the Lord prouides for him so soone as he is borne, that he shal be hid, and so preserved from the tyrannie and rage of *Pharaoh*.

Whence wee learne; that God in the midst of all persecution, doth euer more preserve the seede of his Church. There be two estates of Gods Church in the world: the first is quiet and peaceable, when the Gospell is publicly professed, taught, and receiued without hostile opposition, as by Gods great mercy it is in our Church at this day. The second is an hidden estate, when as it cannot shew it selfe visible, but the open profession of the Gospell is suppressed by the rage of the enemy the diuell, and by wicked & cruell men that be his instruments. Thus GOD suffereth his Church sometimes to be shadowed, and in these times many of his deere children to be slaine & put to death for the sins of his Church; yet so, as that alwaies he preserves the seede of his Church. When *Isay* had shewed the Iewes the fearefull desolation of their Land; that the Cities should be wasted without inhabitant, & their houses without man; yet *Isa. 6. 11.* then he saith, *There shall be a remnant in it, and the holy seede shall be the substance or vnderprop. thereof.* Verse 13. God doth not deale with his Church, as hee doth with the enemies thereof; hee but loppes off the branches in his Church, when as hee stockes vp the roote of the enemies, *Isay*, chapter 27. verses 7, & 8. When hee visited Sodome and Gomorrah, hee destroyed them vtterly out of the earth: but

but the Lord doth euer keepe fast the seede of his Church, that when the storme of persecution is blowen ouer, his Church may spring and flourish afterward.

Here some may say, Seeing God purposed to make *Moses* such a worthy man ouer his people, why did he not by some wonderfull, powerfull, and mighty manner preserve him against the rage of *Pharaoh*? *Answer.* God indeede was able to haue sent a legion of Angels for his preservation, or to haue done it after some strange visible manner; but yet he would not: for we must knowe and remember, that it is Gods pleasure to shew his power in weak means. He can preserve euery seruant of his from all kinde of iniurie: but he will not alwaies doe so. When Christ himselfe our Sauour was, in his infancie, persecuted by *Herod*, God his Father was then able to haue preserved him in Iudea, and to haue ouerthrowen his persecutor by manie legions of Angels; yet hee would not, but onely vseth the poore helpe of *Ioseph*, and *Marie*, with the ordinarie weak meanes of flight: and all this hee did, that hee might be glorified in the weakenesse of his seruants; for, when all meanes faile, then doth hee magnifie his power and providence in preserving those that trust in him. And thus much of this Action in generall.

The circumstances to be considered in the hiding of *Moses*, are foure: 1. The time when hee was hid: the Text saith, *When hee was borne*. *Moses* (as wee saide) must be afterward a notable seruant, and a worthy instrument of GOD, whereby hee would worke the deliuerance of his people; out of the bondage of Egypt: and yet we see, he is faine to be hid so soone as he is borne.

Hence wee learne, that those that be the seruants of GOD, and are in speciall fauour with him, must looke for trouble and affliction in this life, from the cradle to the graue, from the day of their birth, to the houre of their death. *Moses* is in danger of his life by *Pharaoh*, so soone as hee is borne. And so was our Sauour Christ by

Herod,

Herod, when hee was but a babe: whereupon his Parents fled with him into Egypt for his safety. And aunswerable to their infancie was the rest of their life; full of danger, full of trouble: And as it was with them, so is it with others; 2. Timothie, chapter 3. verse 12; Hee that will liue godly must suffer persecution: and hee that will be Christes Disciple, must take up his Crosse every day and followe him, Luke 9. 23.

This is a point which all of vs must marke; wee must not looke to haue ease and ioy in earth: It is enough for vs to enioy that after this life. If Christ himselfe carie his crosse out of the gate, we then with his disciples *must take up our crosse and followe him every day.*

The 2. circumstance to bee considered, is this: How long was *Moses* hid? namely, *three moneths*. *Question.* Why was he hid no longer? *Answer.* Because they could not; for it is likely, there was search for him, and therefore *they made a basket of reed, and dawbed it with slime and pitch, and laid the childe therein, and put it among the bul-rushes by the riuers brinke.* Exodus 2. 3.

Thus did the Parents aduerture the chilles life, for the sauing of their owne: wherein we may see a great want and weakenesse in their faith; for they kept their childe a while by faith: but afterward committed him to the dangers of the waters, of wilde beasts and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare and with some doubting. For in keeping the childe three moneths, they shew forth liuely faith; but when as they expose him to danger for their owne safety, heerein they bewray some want of loue, and weakenesse of faith: and yet we see they are heere commended for their faith. Which sheweth plainely, that if a man haue true and sound faith, though it be but weak, yet God in mercy will take knowledge of it and commend it, passing by the weakenesse of it; yea, and vnto that faith will giue the promises of life euerlasting made in Christ,

but the Lord doth euer keepe fast the seede of his Church, that when the storme of persecution is blowen ouer, his Church may spring and flourish afterward.

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Hence wee learne; that those that be the seruants of GOD, and are in speciall fauour with him, must looke for trouble and affliction in this life, from the cradle to the graue, from the day of their birth, to the houre of their death. *Moses* is in danger of his life by *Pharaoh*, so soone as hee is borne. And so was our Sauiour Christ by

Herod,

Herod, when hee was but a babe: whereupon his Parents fled with him into Egypt for his safety. And aunswearable to their infancie was the rest of their life; full of danger, full of trouble: And as it was with them, so is it with others; 2. Timothie, chapter 3. verse 12 3 *Hee that will live godly must suffer persecution: and hee that will be Christes Disciple, must take up his Crosse every day and followe him, Luke 9. 23.*

This is a point which all of vs must marke; we must not looke to haue ease and ioy in earth: It is enough for vs to enioy that after this life. If Christ himselfe carie his crosse out of the gate, we then with his disciples *must take up our crosse and followe him every day.*

The 2. circumstance to bee considered, is this: How long was Moses hid? namely, *three moneths. Question.* Why was he hid no longer? *Answer.* Because they could not; for it is likely, there was search for him, and therefore *they made a basket of reed, and dawbed it with slime and pitch, and laid the childe therein, and put it among the bul-rushes by the riuers brinke.* Exodus 2. 3.

Thus did the Parents aduenture the chilles life, for the sauing of their owne: wherein we may see a great want and weakenesse in their faith; for they kept their childe a while by faith: but afterward committed him to the dangers of the waters, of wilde beasts and fowles of the aire. So that it is plaine their faith was weake, and mingled with feare and with some doubting. For in keeping the childe three moneths, they shew forth lively faith; but when as they expose him to danger for their owne safety, heerein they bewray some want of loue, and weakenesse of faith: and yet we see they are heere commended for their faith. Which sheweth plainly, that if a man haue true and sound faith, though it be but weak, yet God in mercy will take knowledge of it and commend it, passing by the weakenesse of it; yea, and vnto that faith will giue the promises of life euermore lasting made in Christ,

Exod. 2. 3.

The third circumstance to bee considered, is this; Who it was that kept *Moses* three moneths. In Exodus it is said that *his mother kept him*; but here it is said, *his parents kept him*: where the holy Ghost includes his father also. How can both these be true? *Answ.* Wee must knowe that the Mother was the chiefe doer in this worke, and the father though he was not a doer, yet he gaue his consent. Now we must remember, that consent is a kinde of doing, whether it be in good things, or in euill: for, when *Saul* did but keepe the persecutors clothes that stoned *Stephen*, (A^ct. 7. 58.) whereby he signified his consent; thereupon hee confesseth himselfe to bee *guiltie of his death*, A^ct. 22. 20.

Lastly, obserue the Cause, or rather the *Occasion* that moued the Parents to saue their childe. It was a notable comelinesse and beaurie, which did appeare in the body of the childe, when hee was borne. This mooued them to reason thus with themselves: Surely God hath giuen such beaustie and comelinesse vnto this childe, that it is very likely he will vse him hereafter, to be some notable instrument of some great worke: we therefore will keepe him a-lieue. This point must be marked of vs: for, beside their natural affection, this also was a motiue to make the parents saue their childe.

Hence wee may learne, that those whom God will imploy aboue others in some speciall seruice for his owne glory, are vsually endowed with some speciall gift aboue others; yea many times with outward grace and comelinesse in the body. For, this beauty in *Moses* body, moued his parents to seeke to saue his life; they perswade themselves that God had not imprinted that in him for nought. *Saul* (wee know) was made King ouer Israel: and it is noted, that the Lord had giuen him a goodly stature; for hee
 1. Sam. 16. 13. was higher than any of the people from the shoulders upward.
 2. Sam. 16. 12. So *Dauid* had a good countenance, and a comely visage: for the Lord purposed to make him king ouer Israel. Now

as he did excell his brethren in beauty and comelinesse, so he was to be far aboute them in this special seruice of God, in gouerning his people.

Hence we learne, first, that comelinesse and beautie is a gift of God: Secondly, that those which excell others in these gifts of nature, must looke also that answerably they excell them in holinesse, and zeale in the seruice of God, and doing good vnto men, as *Moses* and *David* did. But alas, wretched is the practise of these times: for commonly those which haue comelinesse and beauty aboute others, doe vse it as a bait & occasion vnto all sin, & naughtinesse; as to whoredome and lasciuiousnesse, that heereby they may more fully satisfie their own wretched and satanicall lusts: but this must carefully be looked vnto, of all such as haue the gifts of nature in more excellent manner then others. For if they vse them, or rather abuse them to be meanes of sinne, and to set forth the pride and vanity of their hearts, they haue much to answer for vnto God, at the dreadfull day of Iudgement. Hath God giuen thee beauty & comelinesse? and doest thou vse it as a baite to ensnare others for the satisfying of thy lust? then looke vnto it thou euill seruant, for thou doest not hide, but consume thy Masters talent, imploying it to his dishonour; therefore it shall be taken from thee: and in stead thereof, thou shalt haue vglinesse and deformity, and so in soule and body be tumbled into hell with vncléane spirits. And thus much of the first action of their faith, with the circumstances thereof.

The second action, whereby the faith of *Moses Parents* is commended vnto vs, is this; *They did not feare the Kings commandement*. These words must not be vnderstoode absolutely and simply, but with limitation. For manie places of Scripture are spoken simply, which must bee vnderstoode with respect: as when it is said, *Math. 11. 18, John came neither eating nor drinking, that is not, eating nothing at all, but eating little*: and *Christ* saith, *Math. 10. 34,*

He came not to bring peace, but the sword: that is (as Luke expounds it, Luk. 12. 51.) rather debate, than peace. And so in this place, Moses parents feared not the Kings commandment; that is, they did not feare it ouermuch, or wholly, or onely, or so much as others did in the like case.

Here then first we may learne, how farre forth we must obey superiours and magistrates; we must obey them, not simply, but *in the Lord*: Ephes. 6. 1. that is, in all their lawfull commands: but when they commaund things euill and vnlawfull, then we must stay our selues, lest obeying them we rebell against God. For this, wee haue sufficient warrant in this place, as also in the Apostles; who beeing commanded (Act. 4. 18, 19.) that *in no wise they should speake or teach in the name of Iesus*: answered, *Whether it be right in the sight of God, to obey you rather than God, iudge ye.* And the *midwives* of Egypt are commended of the holy Ghost, (Exod. 1. 17.) for sauing the yong children aliue, against the Kings commandment. And the three men of the Jewes, *Shadrach, Meshach, and Abednego*, are renowned with all posterity, for disobeying the commandment of *Nebuchadnezzar* (Dan. 3. 16, 17.) of worshipping the golden Image. By which examples, we may see plainly, that our obedience to men must be in the Lord onely. Neither is our refusing to doe their vnlawfull commaunds, any disobedience indeede: because the fift commandment in this case ceaseth to binde, and giues place to the commandments of the first table, which are greater; as wee shewed before, v. 17.

Secondly, see here this godly boldnesse, in not ouermuch fearing the Kings commandment, is made a worke of faith: whence we learne, that true faith in the promises of God, doth serue to moderate a mans affections. There is no man, but if he be left to himselfe, he will goe too farre in the sway of his affections: experience sheweth that many through anger, and ioy, haue lost their liues; some for feare haue forsaken religion, and sorrow hath cost many a man
his

his life. Yea, any affection if it be not moderated and stay-
ed, will bereave a man of his senses, and make him a beast,
and no man.

But behold the vse and power of true faith: It serueth to
mitigate a mans affection; so as if a man be angry, it shall
be with moderation: and so wee may say of feare, ioy, ha-
tred, or any other affection; faith will assuage and stay the
rage thereof. For vndoubtedly, *Moses* parents might haue
beene ouerwhelmed with feare of *Pharaohs* tyrannie and
cruelty, but that God gaue the faith, which did moderate
this feare. There is none of vs, but if wee looke well into
our selues, wee shall see that we are excessiue in many affe-
ctions; sometime in feare, sometime in anger, sometime in
sorrow, and such like. Now, would we know how to bri-
dle these strong passions? Then get true faith: it is the
meanes whereby a man may moderate and stay the rage
of his affections, so as they shall not break out into extremi-
tie. Is a man angrie? why, if hee haue faith, hee will bridle
his anger. Is he sorrowfull? yet it is in measure: and so for
the rest, faith will rule them all, and yet extinguissheth
none. Which, should greatly prouoke vs to labour for
true faith, seeing it is of such vse and power in the stay of
our affections.

Verse 24. *By faith, Moses when he was come to age, re-
fused to bee called the sonne of Pharaohs daughter.*

25. *And chose rather to suffer aduersitie with the people
of God, than to enioy the pleasures of sinne for a sea-
son.*

26. *Esteeming the rebuke of Christ greater riches, than
the treasures of Egypt: For hee had respect vnto the re-
compence of reward.*

Here the holy Ghost comes to the commendation of
Moses faith, and in these three verses propounds a
most notable example hereof.

By *Moses faith*, in this place, we must vnderstand *sauing faith*; which is nothing else, but a gift of G O D, whereby *Moses* receiued the promise of God touching saluation by the *Messias*, and of the promised Land, made to *Abraham* and to his seede after him, and applied the same vnto himselfe particularly.

Now in the first entrance of this exāple, the holy Ghost setteth downe a wonderfull thing of *Moses*; namely, that *Moses* had faith, and by it did this great worke. This (I say) is strange, because he was brought vp by *Pharaohs* daughter in the Court of *Pharaoh*, where was no knowledge of the true God, and indeede nothing but idolatry, wantonnesse, and profanenesse. And yet heere it is testified of him, by the spirit of G O D which cannot lie, that hee had faith; which is a wonderfull thing. And the like is recorded of others in the word of God: As in *Abahs* Court (who was a King that had sold himselfe to worke wickednesse) yet the spirit of God testifieth, that euen there was good *Obadiah*, a man that feared God greatly. And *Herod* was a most deadly enemy to Christ: and yet *Iaanna* the wife of *Chisza* *Herods* friend, ministred of her goods vnto Christ. And *Paul* saith, *The Saints which are of Caesars house hold salueth you*: Where, by *Caesars* house, is meant the Court of *Nero*, who was a most bloudy man, and a wicked persecuter; and yet in his house were the professors of Christs Gospell. By these examples we learne, that Christ hath his children and seruants in the middle among his enemies: for, these 3. Courts, of *Pharaoh*, *Herod*, and *Nero*, may be called a kinde of hell; & yet there were some of Gods seruants in them all. Which sheweth vs clearly the truth of Gods word, which saith of Christ, that he reigneth in the middle among his enemies. Howsoeuer they rage, and seeke to blot out his name, and to roote out his kingdom, yet maugre their throats, he will rule in the middle of their kingdoms, & there haue those which truly serue him & feare his name: *Reuel. 1. 13.* God had his Church in *Pergamus* where Satans throne was, & made old stone floor

1. King. 8. 3.

Psal. 110. 2.

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Againe,

Againe, this faith of *Moses* serues to checke many a man in this age, that is brought vp in the Church of God, and vnder godly Parents & governours, and yet is a hater, and mocker of the religion of Christ. Surely *Moses* in the day of iudgement shall stand vp against all such, and condemne them. For he had faith, though he were brought vp in a most profane place: and they are voide of faith, nay, enemies vnto it; though they liue in the bosome of the Church.

But let vs come to the strange fact which *Moses* did, for which his faith is so commended. The Text saith of him first of all, That when he was come to age, he refused to be called the sonne of Pharaohs daughter. How *Moses* became her sonne, we may reade at large, Exod. 2, where it is said, that she hauing found *Moses* in the basket, preserved him aliue, and brought him vp as her own childe, purposing to make him her owne sonne & heire. But this honour of hers he would not accept; this hee refused by faith, and this is that notable and famous act, for which his faith is here commended vnto vs.

But some will say, This fact of *Moses* may seeme rather worthy of blame, then praise, as being a practice of great rudensie and ingratitude: for shee preserved his life from death, and brought him vp as her owne childe, and vouchsafed him this speciall fauour to make him her heire; and therefore *Moses* should not thus haue contemned her fauour. Answer. Indeepe it had bene *Moses* part to haue shewed himselfe thankfull, in accepting this fauour at her hands, and also in enioying the same: if hee might haue done it with the feare of God, and keeping a good conscience. But, that he could nor doe so; for if he had dwelled still with her, and bene her sonne and heire, hee should haue bene vnderfull vnto G. O. D. Now this is a rule to be remembered and practised alwayes; that in duties of life, nature, the Commandments of the second table doe binde vs no further than our obedience thereto may

may stand with obedience vnto the commaundements of the first table; and when these two cannot stand together, then we are freed from obedience vnto the second table; as, from performing honour and thankfulness vnto men, when wee cannot therewithall performe obedience and seruice vnto God. And this was *Moses* case: because hee could not both serue God, and continue his thankfulness, to *Pharaohs* daughtes (for in staying with her, hee should haue made shipwracke of true religion) therefore hee forsaketh her fauour and honour; and for this cause is heere commended vnto vs. The like did our Saviour Christ, for when the people would haue made him King, he refused it, and fled from among them, Iohn 6. 15, because it would not stand with that calling, for which he was sanctified and sent into the world: therefore *Moses* fact was commendable, and doth greatly set forth vnto vs his holy faith.

In this fact of *Moses* thus generally considered, obserue a notable fruite of true faith: It makes a man to esteeme more of the state of adoption to be the childe of God, then to be the childe or heire of any earthly Prince. This is plain in *Moses* in this place. And the like we may see in *Dauid*: for though he were a King, yet he set all his royalty and maiestie at nought, in regard of Gods blessing of adoption; & therefore saith, *The Lord* (not the Kingdom of Israel) *is my portion*. And again, when he was kept from the Lords tabernacle, & the company of Gods Saints, through persecution; he saith, *The Sparrowes and Swallowes were more happy then he*; Psalm 84; because they had nests where they might keepe their young, and sit, and sing; but hee could not come nere the Lords Altar. And yet more fully to expresse the earnestnesse of his affection this way, he saith, he had rather be a man of a base office, *even a doore-keeper in the house of GOD*, then a man of renowne in the tents of wickednesse. But howsoeuer, these men were of one minde herein; yet come to our age, and seeke in Towne, Country, and people, and we shall see this fruite of faith

Psalm 16.

is rare to be found: for generally (though I will not say all) the most of those that are borne of good parentage, as the sonnes of Knights or Squires, and especially of Nobles, are so bewitched with the pride of their earthly Parentage, that they haue scarce a thought after adoption in Christ. Gods heauenly graces will take no place in their hearts, but they vtterly contemne all other estates of life in regard of their owne. And this is the common sinne of the whole world: for, at earthly preferments men will stand amazed; but seldome shall you finde a man that is raiſhed with ioy in this, that he is the childe of God, as *Moses* did. But his practice must be a president for vs to followe: we must learne to haue more ioy in being the sonnes of God, then to be heires of any worldly Kingdomes; and to take more delight in the grace of adoption through Iesus Christ, then in the sonship of any earthly Prince.

It is a great prerogative to be heire to a King or Emperour: but yet to be the childe of God, goes farre beyond it, euen aboue comparison. For, the sonne of the greatest Potentate may be the childe of wrath: but the childe of God by grace, hath Christ Iesus to be his eldest brother, with whom he is fellow heire in heauen; hee hath the holy Ghost also for his comforter, and the Kingdome of heauen for his euerlasting inheritance. And therefore wee must learne of *Moses*, from the bottome of our hearts, to prefer this one thing, To be the child of God, before all earthly things, either pleasures, riches, or any other prerogatives whatſoeuer.

Now, more particularly in this fact of *Moses* note two circumstances: 1. The manner how: 2. The time when, he refused to be called the sonne of *Pharaohs* daughter.

For the first; his refusall was not in word, but in deede: for, if we reade the whole History of *Moses*, wee shall not finde, that either he spake to *Pharaoh*, or to his daughter, or to any other to this effect, that hee would not be her heire, nor called her sonne; but we finde that hee did it in deede:

deede: for, when he came to age, he left the Court oftentimes, and went to visite his brethren, to comfort them, to defend them, and to take part with them. And hence we must learne, not so much to giue our selues to knowe, and to talke of matters of religion, as to doe and practice the same both before God and men. This did *Moses*. It is the common fault of our age, that we can be content to heare the doctrine of religion taught vnto vs; yea, many will learne it, and often speake thereof: but fewe there be that make conscience to doe the things they heare and speake of. But let vs learne of *Moses* to put those things in practice which wee learne and professe, and in silence doe them: for, the fewer words the better, vnlesse our deedes be answerable. If any of vs were to walke vpon the top of some high mountaine, we would leaue off talking, and looke vnto our steps for feare of falling. Behold, when we enter the profession of Christianity, wee are set vpon an high mountaine: for the way of life is on high; and Christianity is the high calling of God. We therefore must be wise, as *Salomō* saith, *Pro. 15. 24.* & look wel to our cōuersation, hauning a strait watch ouer all our waies, through the whole course of our life, euen to the end of our daies; & not stand so much on speaking & talking, as on doing: for the doer of the worke shall be blessed in his deed, *Iam. 1. 25.* This is the thing we must looke vnto, as the only ornament of our profession, declaring that we haue the power of godlinesse: but if deeds be wanting, our religion is vaine, we are like the Fig-tree which *Christ* cursed, *hauing leaues but no fruite.*

Phil. 3. 14.

Math. 21. 19.

The 2. circumstance to be considered, is, the time when he refused this honour; namely, when he came to be a man of yeares and discretion. A man in cōmon reason would iudge thus of *Moses* fact; *Moses* hath rare fortune offered him, he might haue bin sonne & heire to a Princesse: surely this is a rash fact of his, & void of cōsideration, to refuse it; vndoubtedly he far ouerthot himselfe herein, either through rashnesse or ignorance. But to preuent such carnall surmises,

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the spirit of God sets down this circumstance of time; saying, that he did not refuse it in his youth: but *when hee was come to age, that is, to perfect yeares of discretion*, and by reason thereof, must needs haue consideration and iudgement to know what he did; then did he refuse this honour, to bee *Pharaohs* daughters sonne and heire. In the sequenth of the A&ts, wee shall see that he was *fortie yeares olde* when he did this. And therefore this is true which is here said, that *when he was come to age*, and staiednesse; then he refused this honour: for, *fortie yeares* is a time, not onely of ripenesse for strength; but of staiednesse in iudgement and discretion,

Out of this circumstance we learn two points. 1. That it is a common fault of yong years, to be subiect to inconsideration, and rashnes; for, *Moses* did not refuse the honour of *Pharaohs* daughter, when hee was young, lest it should seeme to bee a point of rashnesse: but, *when hee was come to age* (as the text saith) insinuating, that if hee had done it when hee was young, it might haue beene esteemed but a rash part, and done in some hastie passion of youth. Every age of man hath his faults: & this is the fault of youth, to bee heady and rash in their affaires, for want of consideration and experience. And therefore all young persons must haue care of these sinnes of youth, and watch the more against them, because they are so incident to their yeares. Now, the way to auoyde them, is to follow Christs example, Luk. 2. 52, to labour to growe, as in yeares, so in wisdome and grace: and to obey the counsell of Paul to Timothy, 2. Timoth. 2. 22, to *flie the lusts of youth; following after iustice, faith, charitie, and peace, with all that call vpon the name of the Lord with a pure heart.*

Secondly, this circumstance of time, noting *Moses* deliberate staiednesse in this fact, doeth plainly aduertise vs, what is, or should bee, the vertue of olde age, and adornament of yeares; namely, *staiednesse, & discretion*: wherby,
I meane.

I meane, not only that naturall temper of affection, which olde age bringeth with it; but such religious discretion, whereby men of yeares doe all things in faith, so as their workes may be acceptable and pleasing vnto God. For, when a man is grown in yeares, & hath had experience & obseruation in the Church of God, he must not onely haue a generall knowledge and wisdom; but a particular wisdom, whereby he may doe in faith; whatsoeuer hee takes in hand, and therein please God. But alas, this may be spoken of olde men in these daies, that in regard of this wisdom, they are very babes; a thing greatly disgracefull to their condition. For, *Paul* biddes the *Corinthians*, 1. Cor. 14. 20, that *they should not be children in vnderstanding, but of ripe age: yea,* and he forbiddes the *Ephesians*, Eph. 4. 14, to be children stil, *waivering and carried about with euery winde of doctrine.* Whereby we may see, that aged persons do quite degenerate from that they ought to bee, when they are babes in knowledge, voide of spirituall wisdom. Indeed, we must grant, that our aged persons are worldly wise; & hee must haue a cunning head, and (as wee say) rise early, that herein goes beyonde them: But bring them to the booke of God, and to giue a reason of their actions, that they are done in faith; herein, they are meere babes, and ignorant: neither can they tell what it is to doe a thing in faith, so as it may be acceptable to God. Heerein, many that are yong in yeares, doe quite out-strippethem. What would wee thinke or say of a childe, that beeing set to a good schoole, should still bee in the lowest forme, though he had long continued at it? Surely, wee would iudge him either exceeding negligent, or destitute of ordinary capacity.

Behold, the Church of God is the schoole of Christ: & if a man haue liued long therein (as twentie, or fourtie yeares) and yet be no wiser in religion, than a yong child; is it not a shame vnto him? and shall wee not condemne him of great negligence? Wherefore, let all aged persons
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here learne their duty; which is, to growe to ripenesse in spirituall wisdome, that so their age may be to them a crowne of glory, being found in the way of righteousness, Prou. 16. 31.

VERSE 25.

And chose rather to suffer aduersities with the people of God, than to enioy the pleasures of sinne for a season.

THe meaning of these words is this: *Moses* cast with himselfe, that if hee should yield to become heire to *Pharaohs* daughter, he must liue with her, and please her in all things, and so altogether leaue Gods Church, and people, and gods holy religion; which thing to doe, he abhorred in his heart: and withall, hee must leaue and lose the eternall blessednesse of Gods children, for the honours, & sinnefull pleasures of the Court, which were but momentany. These things considered, hee chooseth rather to bee in affliction and misery with the people of God, than vpon these conditions, to liue in *Pharaohs* Court, & to bedom his daughters sonne and heire,

And because this may seeme a strange choice, the holy Ghost doth afterward render a reason hereof, which is this. Because *Moses* liked rather to enioy the prerogatiues of Gods Church (though it were in misery) than to enioy any honour in a wicked Court, such as indeede *Pharaohs* was.

In this verse therefore, wee are to note a second fruit of *Moses* faith; to wit, that hee preferred the fellowship and communion of Gods Saints, before all other societies in the world. The same also was *Dauids* practice. Psal. 16. 3. *All my delight (saith he) is in the Saints that dwell on the earth.*

This fruite of *Moses* faith, doth discouer vnto vs a grievous fault, which taigneth in this age; to wit, the neglect and

and contempt of the communion and societie of Saints. There is a societie and fellowship that is loued and magnified among vs; but what manner of societie is that? surely of such as giue themselves to drinking, iesting, scoffing, riot, mirth, and gaming. This is the common and generall good fellowship: through which, God is greatly dishonoured. For most men set their delight therein, and are neuer merry but in such company, wherein indeede they delight themselves in their sensuality. True it is, men pleade that this good fellowship is a vertue. But then was *Moses* farre ouer-seene: for in *Pharaohs* Court he might haue had all kinde of such good fellowship and company; yet hee likes it not, but rather chooseth affliction and misery with the people of God, then to enioy such fellowship in *Pharaohs* Court. And as for the goodnesse of it, it is neither so esteemed nor called by any, but by them that call good euill, and euill good. We see, *Moses* a man of wisdom and learning, *Acts* 7. 23. no child, but a man of xl. yeares olde, hates and abhorres this good fellowship, as the worst estate in the world: rather chusing the societie of a miserable and persecuted Church, then the best of that fellowship which a Kings Court could yeeld. Let vs therefore learne more wisdom out of his practice. Some say, this good fellowship is harmlesse; and such men who thus merily passe their times, doe no such hurt as many others doe. But I answere, men are borne to doe good. Againe, to mispend time, wealth, and wit, are not these euill & harmfull, both in themselves and in the example? And which is worst of all, it is no fellowship with God, nor any part of the communion of Saints; but rather a fellowship with Satan: therefore let all that will, like true Christians, haue true comfort in that article of their Creede, *the communion of Saints*, esteeme the fellowship of good and holy men aboue all other. For, by this communion with Gods Saints, a man reapes great profit, when as the other brings to a man the ruine both of his body and soule. By the societie

cietic of the godly, wee are first made partakers of their gifts and holy graces; and secondly, of their prayers, and the blessings of God vpon them: which things if there were no other, might moue vs to embrace this blessed society before all other. And yet further, by being of this society, a man auoids many of Gods judgments: If there had been ten righteous men in *Sodom*, they had all bene spared from destruction. Wherein we may see, that they that cleaue to such as feare the Lord indeed, neuer receiue harm by them, but rather much good; for, *for the elects sake* it is, that the world yet standeth: and if they were gathered, heauen and earth would go together; but for the calling of the Elect, the hand of God is yet staied. Why then should not *Moses* example be our rule, About all worldly pleasure to reioice in the society of Gods Saints?

Gen. 18. 32.

Thus much in generall: Now, in the particular words, are many notable points of doctrine, which wee will touch in their order. *And chose rather, &c.* Marke heere a rare and strange choise as euer wee shall reade of. There are two things propounded to *Moses*: The first is, honour and preferment in *Pharaohs* Court, to be sonne and heire to *Pharaohs* daughter: wherewith hee might haue enjoyed all earthly pleasures and delights. The second, is the miserable afflicted condition of GODs Church and people.

And of these two, *Moses* must needes choose the one: well what chooseth hee? Surely hee refuseth the prerogatives and dignitie, that hee might haue had in *Pharaohs* Court, and makes choise of the miserie and affliction of GODs people in aduersitie; that so hee may enjoy the priuiledges of GODs Church. A wonderfull choise, for which, his faith is heere commended, and hee renowned to all posteritie. The same choise hath GOD set before men in all ages. In former times GOD set before *Esaie* two things: A messe of red broth, and his birth-right: but profane *Esaie* chooseth the worse,

he forgoes his birth-right, so he may haue the broth: But farre worse did the Gadarens: there was set before them Christ Iesus the Lord of life, and their hogges and cattell: Now they prefer their hogges before Christ: A most miserable and senselesse choice. And is it not as ill with vs? There is set before vs on the one side heauen, and on the other side hell; but men for the most part chuse hell & forsake heauen. Ciuill worldly men whose delight is all in riches, they prefer earth before heauen, the seruice of sinne which is the greatest flauerie, before the seruice of GOD which is perfect freedome, and glorious liberty of the Saints in light: and thus doe all men without Gods speciall grace, Whereupon Paul prayes in his Epistles for the Churches, that God would giue vnto them the spirit of wisdom, that they may be able to iudge betweene things that differ. And this wisdom we must labour for, that when these different things are set before vs, we may make a wise choise: otherwise, we shew our selues to be like brute beasts without vnderstanding, & do quite ouerturne our owne saluation. In the Ministerie of the word we haue life and death, good & euill set before vs, as Moses said to the people, Deut. 30. 15, 19. Let vs therefore endenour our selues to chuse life by embracing and obeying the word of God: & so shall we followe both his precept and practice.

Philip. 1. 10.

To suffer aduersity with the people of God. Heere wee may obserue what is the ordinarie state and condition of Gods Church and people in this world: namely, to be in affliction and vnder the crosse. Hence Paul saith, That we must come to heauen through manifold afflictions, Acts 14. 22. The Lord knoweth what is best for his seruants and children: and therefore he hath set downe this for a ground, that all that will liue godly in Christ Iesus, must suffer persecution. 2. Tim. 3. 12.

Thus the Lord dealeth with his children for speciall causes: for first, all crosses, as losse of goods, friends, liberty, or good name, they are meanes to stirre vp and a- wake

wake Gods people out of the slumbering fit of sinne; for the godly are many times overtaken this way. The wise virgines sleepe, as well as the foolish: Now, afflictions rouze them out of the sleepe of securitie. See this in Josephs brethren, who went on a long time without any remorse for selling their brother: But when they were stay- ed in Egypt, then they are rowzed vp, and can say, Ge- nesis 42. 21. *This trouble is come vpon vs, for selling our bro- ther.*

Secondly, afflictions serue to humble Gods children, *Leuiticus 26. 41. So the Church of God speaketh; I will heare the wrath of the Lord, because I haue sinned against him, Micah 7. 9.*

Thirdly, they serue to weane the people of God, and to driue them from the loue of this world: for, if men might alwaies liue in ease, they would make their heauen vpon earth, which may not be. And heerein GOD dealeth with his children like a Nursey, when shee will weane her childe, she layes some bitter thing vpon the pappes head, to make the childe to loathe the pappe: so the Lord, to draw our hearts from the world, and to cause vs to lothe and seeke after heauen and heauenty things, hee makes vs to taste of the bitterness of affliction in this worlde. Fourthly, afflictions serue to make Gods children to goe out of themselves to seeke sincerely vnto GOD, and to relye onely vpon him: which in prosperity they will not doe. This, Paul confelleth of himselfe and others: *Wee (saith hee) receiued the sentence of death in our selues, because wee should not trust in our selues, but in God: 2. Corinthians chapter 1. verse 9.* So good King Iehosaphat, when hee was compassed of his enemies, *Hee cried to the Lord, and said; Lord wee knowe not what to doe, but our eyes are towards thee: 2. Chronicles, chapter 20. verse 12.* Yea, the rebel- lious Iewes are heereby driuen to seeke the Lord, whom in prosperity they forsooke: as wee may see at large, *Psal. 107. & 123. 19.*

Lastly, afflictions serue to make manifest the graces of GOD in his children. *The Lord* (saith Iob) *knoweth my way and trieth me*; Iob 23. 10. Deuteronomie 8. 2, *Remember all the way* (saith Moses to the Israelites) *which the Lord thy GOD ledde thee this forty yeares, for to proue thee, and to knowe what was in thine heart.* Hence James calleth temptations, the triall of faith; James, chapter 1. verses 2. 3: And Paul maketh patience, the fruite of tribulation: Romanes, chapter 5. verse 3. For, looke as the showers in the spring time cause the buds to appeare: so doe afflictions make manifest Gods graces in his children. Patience, hope, and other vertues, lie close in the heart in the day of peace: but when tribulation comes, then they breake forth and shew themselves.

Hence wee learne, that it is not alwayes a token of Gods wrath, To suffer affliction. If any man or people be laden with crosses, it is no argument, that therefore they are not the children of GOD: for, as *Peter* saith, *Iudgements begin at Gods house.* 1. Peter, chapter 4. verse 17: and any crosse vpon a people, family, or particular persons, if it bring forth the fruite of grace in them, is a true signe, they belong to GOD. Yea, when men wander from God by an euill way, these afflictions are meanes to call them home to GOD. *Psalm 139. 67.* *Before I was afflicted, I went astray.* And they that forsake their sinne and returne to GOD in the time of affliction, are certainly Gods people: for, the wicked man frettieth and murmureth against God when a crosse commeth, and he cannot abide it. But the godly man is humbled therby, and it makes him more obedient in all duties vnto God.

This wee should consider for by an outward profession, wee beare the world in hand, that we are Gods children, and therefore wee come to heare Gods word, and to learn how to behaue our selues as becometh his children. But if we would be knowne to be Gods children in deede, then when any of Gods iudgements doe befall vs, wee must

must make this vse of them; namely, labour thereby to be humbled for our sinnes, and to forsake our sinnes, and to make conscience of all bad wayes for euer afterward; and then wee shewe our selues to be Gods children in-deede: but if vnder the crosse, or after the crosse, wee be as dissolute as euer wee were, and still followe our olde sinnes, then wee cannot be iudged to be Gods people and children, but rather a wicked and stubborne generation, which the more they are corrected, the worse they are; like a sithy, the more it is beaten, the harder it is. Let vs therefore by the vse of Gods iudgements, shewe our selues to be Gods children: so shall wee say with *Dauid* with much ioy and comfort, *It is good for vs that wee haue bene in trouble.* *Psal. 119. 71.*

Thus wee see what *Moses* chose: now come wee to the thing he refused; *To enioy the pleasures of sinne for a season.* By pleasures of sinne, wee must vnderstand the riches and dignitie that *Moses* might haue had in *Pharaohs* Court and Kingdome: Which are called the pleasures of sinne, not because they were so in themselves; for, so they were the good giftes of GOD: but because *Moses* could not enioy them in *Pharaohs* Court without living in sinne; for, hee must haue refused the societie of Gods Church and people, and so haue bene a stranger from the couenant which God made with *Abraham*, *Isaac*, and *Iacob*, and with his seed after them, if he would haue bene sonne to *Pharaohs* daughter.

Heere then the holy Ghost setteth downe two notable reasons, which induced *Moses* to refuse these honours and dignities: First, because *they were the pleasures of sinne*; And secondly, because hee should enioy them but for a season.

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Eccles. all ouer.

Titus, 1. 15.

Moses iudgement, as the holy Ghost here testifieth: and it is the plaine truth of God, as Salomon after lamentable experience disputeth, and proueth at large: concluding of riches, honour pleasures, and all earthly things separated from the feare of God, that they are nothing else but *meere vanity and vexation of spirit*. And Paul saith, *To the impure all things are impure*; his meate, drinke, and apparell, which in themselues are otherwise the good gistes of God.

The consideration hereof is of great vse: for, first it lets vs see what is the state of these men which lay aside religion and good conscience, and betake themselues wholly to the world, to get riches and preferment: most men are of this disposition, and such indeede are onely counted wise. For, let there be speech tending to a mans commendation, vsually this is the first matter of his praise, that hee is a substantiall wealthy man; and one that lookes well to himselfe: as though riches or honour were a mans chiefe happinesse. But, howsoeuer the world iudgeth of these men; yet hereby we may see and knowe, that their case is miserable. For without religion & the feare of God, their riches and honour are but the pleasures and profits of sin; and therefore the more they heape vp riches after this sort, not regarding Christ nor his Gospels, the more they heape vp to themselues the treasures of sinne, and consequently the greater condemnation: for worldly treasures seuered from religion, are but the Mammon of iniquity which causeth damnation. Hence Christ said vnto his Disciples (vpon occasion of the young rich man) that it was *as easie for a great Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen*; that is, such a rich man as sets his heart to get riches and honour, not regarding the religion of Christ. Whence also in another place he pronounceth this fearefull sentence against them: *Woe be to you that are rich, for you haue receined your consolation*: Luke 6. 24. They therefore that lay aside religion, and
giue

Math. 19. 24.

giue themselves wholly to seeke gaine and honour, are before God most wretched and miserable: and the longer they continue in this course, the more miserable they are; for the more sinne they heape vp, and so the deeper shall be their condemnation. Wherefore if any of vs haue beene thus minded heeretofore, let vs now leaue this course, as most dangerous to our soules: for, what will it profit a man to gaine the whole world, if he lose his soule?

2. Hence we must all learne, especially they that haue any measure of wealth more or lesse, to ioyne with the vse of our riches the feare of God, and the practice of true religion: for, seuer these asunder, and riches are nothing else but sinfull pleasures. It is a good conscience which rectifieth the owner in the right vse of his honour & treasures: but without that, he pollutes the blessings of God which he enjoyes; and they being polluted shal turne to his greater woe. A man would haue thought that King *Belsazzar* Dan. 5. 1. 3. had beene an happy man, when hee kept his royall feast, & dranke wine in golden bowles before a thousand Princess that were vnder him, and before his Concubines: but the end of that his iollity may shew vs the nature of such prosperity. For so soone as he saw the fingers of a mans hand, writing vpon the wall, he became quite confounded in himselfe: his countenance was changed, and his thoughts troubled him; so that the ioints of his loines were loosed, and his knees smote one against the other: What comfort had he now from all his riches & pleasures? So *Dives*, while he liued, might seeme for his wealth and riches to be happy: yet all this did him little good; for, hee had but his pleasure for his life time, Luke 16. 25: and after this life, his soule went downe to hell. A worldly man would iudge the rich man in the Gospell, a most happy man, that saide vnto his soule, by reason of his great abundance of outward wealth, Luke 12. 19, Soule, soule, thou hast much goods laide vp for many yeares, lye at ease, eate, drinke, and take thy fill: yet because herewith he wanted religion, a good conscience, and the

fear of God, this sentence was denounced against him; *Oh foole, this night will they fetch away thy soule: show, whose shall these things be?* Wherefore, vlesse wee will wilfully cast away our owne soules, let vs sanctifie our interest in all earthly blessings, by a sincere endeavour in all things, to shew forth the feare of God, with the keeping of faith & a good conscience: and let vs begin with this, as Christ saith, *First, seeke Gods Kingdome and his righteousnesse*, Matthew chapter 6. verse 33. Let vs hereby seeke to haue our hearts acceptable vnto God: and then all things shall be cleane vnto vs.

Thirdly, are riches and honour, being seuered from true religion, but the pleasures of sinne? then vndoubtedly all recreations, all sports, and pastimes, seuered from religion & a good conscience, are much more *the pleasures of sin*. This Salomon knew wel; for, speaking of such mirth, hee calls *laughter madnesse; and to ioy (hee saith) What is it that thou doest?* Ecclesi. chapter 2. verse 2. Oh then how manifolde be the sinnes of all sorts of men? for, who almost doth not neglect religious duties for matters of sport and pleasure? Wherefore, if wee desire ioy indeede in any worldly things, let vs first lay the foundation in our owne hearts, by getting and keeping true faith and a good conscience.

Secondly, whereas *Moses* refuseth dignitie and honour onely for this, Because they would bee vnto him *the pleasures of sinnes*, heere wee are taught in what manner and order wee ought to enioy worldly riches and honour. *Moses* practice heere, must be our direction; wee must enioy them, and vse them with thankfulness to GOD, so farre forth as they will further vs in the course of religion and true godlinesse. But if the case stande thus, That wee cannot enioy them both together, then wee must followe *Moses* example; choose religion and a good conscience, and let honour and preferment

goe.

goe. This is *Moses* practice: & we may resolve our selves, that if hee might have enjoyed them together, hee would have refused neither; but because he could not have them both, therefore he preferreth the religion of Christ with a good conscience, before the honour and wealth of Egypt.

Thirdly note this, *Moses* doth not onely refuse the riches and pleasures of Egypt, when they would become vnto him the pleasures of sinne; but rather than hee will enjoy them, hee is content to suffer great miserie, and aduersitie with GODs people. Where, behold a singular vertue in *Moses*: Hee iudgeth it too bee the greatest miserie, to live in sinne; and therefore hee chooseth rather to suffer any aduersitie and reproach in this world, than live and lie in sinne: because thereby, hee should displease God, his most louing father in Christ. A most notable vertue in this seruant of God: and the like minde beare all those, that haue the same graces of sauing faith, and true repentance that *Moses* had. *S. Paul* esteemed the Temptations vnto sinne, which Satan suggested into his minde, to be as beatings and buffetings, and as prickes and thornes in his flesh, 2. Cor. 12. 7. And *Dauid* saith, Psal. 119. 136, *His eyes gush out with riuers of waters, because men brake Gods commandments*. Was *Dauid* thus grieved for other mens sinnes? Oh! then what a griefe did he suffer, when he himselfe brake Gods commandments, and thereby displeased God?

Now, looke how these seruants of God were affected, so must every one of vs, that professe the faith and religion of Christ, labour to bee affected towards sinne; we must iudge it the greatest misery and torment in the world, to doe any thing that shall displease God. But alas, come to our daies, and the case is farre otherwise; for, to most men, it is meate and drinke vnto them to commit sinne: so farre are they from counting it a misery. Yea, if a man be ordinarily addicted to some speciall sinne, you then may

as soone take away his life, as bereaue him of his sinne: he will aduenture the losse of heauen for euer, for the pleasure of sinne for a time. But all such, are farre vnlike these holy seruants of God; for they counted it the greatest crosse, and miserie that could be, to doe any thing that displeased God, and did checke and breake the peace of a good conscience. And if we looke to enjoy like peace and comfort with them; we must strue against our owne corrupt disposition; and labour to finde sinne to bee our greatest sorrow. Worldly miseries may affect vs: but, in respect of sorrow for sinne, all worldly griefe should bee light vnto vs. Indeepe, wee are otherwise minded naturally: but herein, wee must shew the power and truth of grace, that to displease God by any sinne, is our greatest griefe.

This second reason, that moued *Moses* to refuse the honours and pleasures of *Pharaohs* Court; was, because hee should haue enjoyed them but for a time: for, the time of his naturall life, was the longest that possibly hee could haue enjoyed them. And the same reason must moue euery one of vs, to vse this world, and all things herein (euen all temporall benefits) as though we vsed them not: being, alwayes willing and ready to leaue them whensoever God shall call. This same reason doth *Paul* render when hee perswades the *Corinthians* to the same dutie, i. *Cor. 7. 31: Vse this world (saith hee) as though you vsed it not; for the fashion of this world goeth away. As if he should say, All things in the world last but for a time; and if a man would neuer so faine, he could but enjoy them to the ende of his life: and therefore, vse them as though you vsed them not. But pittie it is to see, how farre men are from the practice of this dutie; for, they set their whole heart vpon the world: and to get riches is their delight, and their God. This ought not so to bee. God hath not laid downe these precepts and examples in vaine: vndoubtedly, if they draw vs not to the like practice, they shal rise vp in iudgement*

ment against vs at the last day. And thus much of *Moses* choyce, and refusall.

VERSE 26.

Esteeming the rebuke of Christ greater riches, than the treasures of Egypt; for he had respect to the recompence of reward.

M*oses* (as we haue heard) refused the honour & wealth of Egypt, and chose to liue in affliction with Gods people. Now, because this might seeme to bee a strange choyce, and a naturall man would soone condemne him offolly for his labour; therefore here the holy Ghost laies downe a reason that mooued *Moses* thus to doe: to wit, *Moses* chose rather to suffer affliction with Gods people, than to enioy the pleasures and honours of Egypt; because he was perswaded, that reproach for Christ his sake, was greater riches, than all the wealth in Egypt. So that he refused not absolutely riches, honour, and other comforts; but chose the best riches and honour, and lest the worser, vpon a sound iudgement betweene things that did differ.

Hereby wee may obserue in generall, how needfull a thing it is for euery Christian, to haue sound knowledge & vnderstanding in the word of God. For, he that would walke vprightly, and approoued of God, must be able to iudge betweene things that differ; not onely betweene good and euill, but betweene good and good, which is the better: and so of euils, which is the worser. Which, no man can doe; but he that hath a sound and right iudgement in the word of God; for, therein is attained the spirit of discerning. Many there be, that by the course of their liues choose hell, and refuse heauen; which, vndoubtedly, comes from their ignorance in the word. But ignorāce will excuse none. He that will come to heauen, must be able to discern good from euill; and accordingly, to choose the good

good, and to refuse that which is euill; which, without diuine, and supernaturall knowledge, no man can doe. And therefore all ignorant persons, and all such as are blinded through the deceitfulnesse of sinne, must shake off their securitie, and get sound knowledge in scripture, with a good conscience; that when things which doe differ are set before thē, they may with *Moses* choose the better.

But let vs come to *Moses* iudgement more particularly. *Hee esteemed the rebuke of Christ, &c.* that is, hee was firmly resoluēd, that reproach and contempt for Christ his sake, was greater riches vnto him, than the treasures of a whole kingdom. But some will say, This is a very strange iudgement: can it possibly be true and good? *Ans.* Yes vndoubtedly, it is most sound iudgement, and worthy eternall remembrance of euery one of vs; that to suffer reproach for Christ his sake, is greater riches, than all worldly wealth. The truth hereof is proued by many reasons out of Gods word.

Mat. 5.

1. Pet. 4. 14.

Mat. 19. 29.

1 God hath made a promise of blessednes to those which suffer for Christs sake. *Blessed are you (saith Christ) when men reuile you, and speake all manner of euill sayings against you, for my names sake, &c.* And *S. Peter* saith, *If yee bee railed vpon for my names sake, blessed are ye.* And lest any should doubt how this can be, Christ shewes wherein this blessednesse consists, saying, *He that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or childre, or lands, for my names sake, shall receiue an hundred fold more, and shall inherit eternall life.* A most worthy promise, assuring vs that no man loseth by suffering for Christs sake; for, hee shall be rewarded an hundred fold ouer. In stead of earthly friends, and worldly comforts, he shal haue the loue and fauour of God shed abroad in his heart; which will bee an ouer-flowing fountaine of comfort for soule and body for euery farre more worth than the wealth and treasures of all the kingdoms in the world. A smal springing fountaine (we know) is better to an house, than a hundred Cisternes full; because of continuall supply from the springing fountaine, when the Cisterns

Cisterns will be spent. Behold; the loue of God in Christ, with other spiritual graces, shall be in all that suffer for the name of Christ, as living streames flowing vnto life eternally; when as the cisterns of all worldly pleasures and treasures, shall be spent and dried vp. 2. By suffering affliction for Christs sake, wee are made conformable vnto him in his humilitie; that so we may bee made like vnto him after this life in glory. So Paul saith, Our light affliction causeth vnto vs, an eternall weight of glory, 2. Cor. 4. 17. And againe, it is a true saying; If we be dead with Christ, we shall also line with him: If we suffer, we shall also reigne with him, 2. Tim. 2. 11, 12. This assurance can no worldly riches giue: and therefore we may boldly say, that the suffering of reproach for Christ his sake, is greater riches than the treasures of a whole kingdome. 3. To suffer for Christ his sake, is a token of Gods speciall loue; and therefore S. Paul biddes the Philippians, Not to feare their aduersaries: which is a token of Philip. 1. 30. *saluation vnto them, and that of God; because it is given to you (saith he) for Christ, that you should not onely beleene, but suffer for his sake.* Wherefore, if suffering for Christ haue a promise of blessednes; if it make vs conformable vnto Christ, & be a signe of Gods speciall loue; then is it to be esteemed aboue the riches and honours of the whole world.

Are afflictions for Christ to be esteemed aboue the treasures of a kingdome? then we must all learne to reioyce in the troubles and wrongs which we suffer for Christs sake. So did the Apostles, Act. 5. 41. *They departed from the councell, reioicing in that they were counted worthy to suffer affliction for his names.* And S. Paul brags hereof greatly, saying, I beare in my body the marks of the Lord Iesus, Gal. 6. 17. And looke, as these seruants of God reioyced in their sufferings for Christ: so likewise must we labour for the same heart and affections in the like case; for, who would not reioyce to be made partaker and possessor of the treasures of a kingdome? Well, the rebuke of Christ is greater riches than the treasure of a kingdome. 1. Cor. 13. 12.

This

This lesson is of great use for, howsoever many among vs come to heare Gods word, yet there be many also, that scoffe and mocke at religion, and at the Gospel of Christ, and the professors thereof; whereby, the most are hindered in profession, and many daunted, and quite driven backe. But, wee must here learne, not to bee discouraged by these mockes. Indeepe we must take heed, we giue them no iust occasion to mocke vs; and then if we be scoffed at, we shal neuer be hurt by it: nay (though that be farre from their intent) yet in mocking vs, they doe vs great honour. For, the word of God that cannot lie, is this; that to suffer affliction for Christ his sake, is greater honour and riches, than the treasures of a kingdome. And if *Moses* his iudgement be good, which God himselve doth here commend; then we are happy and blessed, in enduring these mockes and scoffes for Christ.

Secondly, wee must here learne instruction for the time to come: We haue for a long time, through the great goodness of God, enioyed peace and wealth, with the Gospel of Christ; but vndoubtedly, these daies of peace will haue an ende, they cannot last alwaies, Gods people must passe through the fierie furnace of affliction: Well, when this is come vpon vs, how shall wee be able to beare it? Surely, we must now learne to be of this opinion that *Moses* was of; we must iudge it to bee the greatest honour and riches that can be, to suffer affliction for Christ his sake: and this will be the ground of all constancy, courage, and Christian boldnesse, in the day of trial. For, he that is of this mind, wil neuer feare affliction, nor reproach for Christ his sake: nay, he will be so farre from fearing it, that he will reioyce and triumph therein.

Further, whereas it is said, *Esteeming the rebuke of Christ* here marke, the rebuke of Gods church and people is called *the rebuke of Christ*. The people of God in Egypt were laden with reproaches and rebukes: and behold, Christ accounts it his rebuke; and the holy Ghost so call it.

Where

Where learneth this, That Christ esteemeth the reproach and affliction of his Church, as his owne affliction. When Saul went to persecute the brethren at Damascus, Act. 9. 2, 4, Christ Iesus calls to him from heaven, saying; Saul, Saul, why persecutest thou me? Saul went to persecute the Christians: and yet our Saviour Christ taketh it vnto himselfe. And after his conversion he saith, 2. Cor. 4. 10, Every way wee beare about in our bodies, the dying of the Lord Iesus. And againe, Let no man put us to businesse: for I beare in my body the markes of the Lord Iesus, Gal. 6. 17. This is a point of speciall vse.

First, hence we learne, that Christ hath a speciall care of his Church and Children, in that he iudgeth their afflictions to be his owne afflictions; and therefore, he can no more forget, or leaue off to helpe them in distresse, than deny himselfe.

Secondly, here is a speciall comfort for Gods children that be in affliction: their afflictions are not their owne alone, but Christs also; he is their partner, and fellow sufferer. This may seeme strange, but it is most true: Christ puts (as it were) his shoulders vnder our afflictions, and takes them to himselfe, as though they were his owne; than which, what can be more comfortable? For, though thou thy selfe cannot beare it; yet trust vndoubtedly, that Christ who beares with thee, wil giue thee strength to vndergoe it, vnto victory.

Thirdly, if the afflictions of a Christian, bee the afflictions of Christ; then it is a fearefull sinne for any man to mocke or reproach his brother, in regard of his profession and religion: for, *mocking is persecution*, Gal. 4. 29. with Gen. 21. 9. And that reproach which is cast vpon a Christian, is cast vpon Christ; and Christ takes it as done vnto himselfe: the persecutor wounds Christ Iesus through the sides of a poore Christian; which is a feareful thing. For, in so doing, he sets himselfe against the Lord Iesus, he kickes against the prickles; and if he so continue, hee must needes looke

looke for some fearefull endes; for who hath ever bene fierce against the Lord, and hath prospered? Iob. 9. 4. Wherefore, if any of vs be guiltie of any sinne in this kind, let vs repent; for vnlesse wee turne, our condemnation will be remedielesse.

Againe, the afflictions of the Israelites, are here said to be their sufferings for Christ: where note, that though Christ his coming were then as farre off, yet the Israelites then knewe of Christ; for else they could not suffer for him.

This confuteth those which holde, that euery man may be saued by his owne religion, whatsoeuer it be, if hee liue ciuilly and yprightly therein. Their reason is taken from the Iewes, who (they say) had onely the knowledge of outward ceremonies, and so were saued. But that opinion is here disprooued; for, the Iewes knew Christ, and professed him, or else they would neuer suffer for him: and therefore they were saued by him, and not by their obedience to outward ceremonies. And thus much of the reason, which mooued Moses to make such a choyce as hee did.

Now in the ende of the verse is added a reason, why Moses was of this strange iudgement; to think the reproach of Christ greater riches than the treasures of Egypt: namely, because he had respect to the recompence of reward. That is, he often set his eie to behold, and his heart to consider, how God had made a promise of life euermore after this life, vnto all those that obeyed him, and trusted in him in this life: for the enioying whereof, hee preferred that estate wherein he might liue in the feare of God, though it were a state of reproach, before all other whatsoeuer. Where wee see, what it is that will bring a man to esteeme affliction, with the feare of God, better than the treasures & pleasures of an earthly kingdome: namely, as we set the bodily eie to behold the affliction; so we must lift vp the eye of the minde by faith, to behold the recompence of reward; that

that is, the state of glory in heauen prepared for Gods children. Thus did the Christian Hebrewes in the primitive Church, Hebrewes 10. 37, *They suffered with ioy the spoiling of their goods.* (A very hard thing, but yet most true, for it is the word of GOD) And the reason is rendred, *They knew in themselves how that they had in heauen a better and more enduring substance.* And our Saviour Christ endured the Crosse, and despised the shame, for the ioy that was set before him, Hebrewes 12. 1; that is, in consideration of that ioy in glory, whereto hee should be advanced himselfe, and bring all his members. This we must make vse of: for if wee will liue godly in Christ Iesus, wee must suffer affliction. This, flesh and bloud will not yeeld vnto: and therefore, to perswade vs to suffer with ioy, we must with *Moses haue respect to the recompence of reward.* Wee must say thus to our soules, The day will come wherein wee shall haue euermlasting life in the Kingdome of heauen, if wee now serue and feare him: Shall wee not then for his sake be content to suffer a short affliction; seeing the greatest of them are not woorthie of the glorie that shall bee reuealed? Romanes, chapter 8, verse 18.

Question. But why doth the holy Ghost call euermlasting life, a reward? *Answer.* It is not so called, because *Moses* did procure it, and deserue it at Gods hand by the dignitie of his workes in suffering: for sure no man can merit any thing at Gods hands. The case is plaine: For, Christ as hee is man (consider his manhoode a-part from his Godhead) could not merit any thing at Gods hands: for, he that would merit of God by any worke, must doe three things: 1. He must doe the worke of himselfe, and by himselfe; for if hee doe it by another, the other meriteth, and must haue the reward and praise of the worke. Secondly, hee must doe it of meere good will, and not of dutie: for that which is of duty, cannot merit because a man is bound to doe it. 3. The worke done to merit, must

be of that price and dignity, that it may be proportionable to life euerlasting, which is the reward. Now, though Christ as he is man, be aboue all men & all Angels in grace and dignity: yet consider his manhoode a-part from his Godhead, and hee could not doe a worke with these three properties. For first, the workes done of the manhoode were not done of it selfe, but from that fulnesse of the spirit wherewith hee was endued. Secondly, Christ as man is a creature: and so considered, his workes are of duty to the Creator, and so cannot merit. Thirdly, Christs workes as man simply considered are finite; and so could not merit infinite glory.

Question. How then did Christ merit at Gods hands?

Answer. Partly by meanes of Gods promise made in the Law, which was this; *Do this, and thou shalt liue*: but properly and chiefly, because hee was not a meere man onely, but (withall) true and very God: for, because his obedience both in his life and death (though performed in his manhoode) was the obedience of him that was God and man, even from the infinite excellencie of the person whose it is, it becomes meritorious. In his manhood, hee obeyed the Law, and suffered for our sinnes: but the dignity thereof came from his Godhead; for, hee that did these workes for vs, was both God and man.

Now, if Christ considered as man onely cannot merit: then much lesse can any other man merite at Gods hands. And therefore *Moses*, though hee were a worthy man, yet because hee was but a man, and a sinnefull man also, he could not by any worke deserue life euerlasting at Gods hands.

But *life euerlasting* is called a reward in the Scripture, because it is the free gift of God, promised by GOD to his children in Christ; for this end, to allure and drawe them on in obedience. And it must not seeme strange, that we say a reward is a free gift: for so it may be, as we shall see by comparing two places of Scripture together; to wit,

wit, Matthew 5. 44. with Luke 6. 32. For, whereas *Matthew* saith, *If you love them that love you, what reward have you?* Saint *Luke* repeating the same thing, saith, *What thanks have you, or (as the word signifies) what favour or free gift have you?* Secondly, there may be another cause rendred, why life everlasting is called a reward; to wit, not in regard of the worke done: but in regard of the worker considered in Christ: for, Christes merit makes life everlasting to be a reward. Now, every true beleever that endeavours to doe the will of God, is in Christ: and so Christes righteousnesse with the merit thereof, is his, so farre forth as serves to make his person acceptable to God. Whereupon, hee hath a promise of reward made vnto him vpon his obedience; yet not for his worke, but for the worke of Christes obedience, in whom he is: And so must these words here be vnderstood.

1. The consideration of this reward of life eternall giuen, through Christ, to those that suffer for his sake, may make vs ioyfull and patient in all our afflictions for righteousnesse sake. A naturall man will endure much for a good recompence in the end. Now Christ saith, *Great is your reward.* And therefore let vs reioice in suffering for Christ; holding fast our confidence, which hath so great recompence of reward. Heb. 10. 35. Math. 5. 12.

Secondly, is life everlasting a recompence, that is, a giuing of a reward? Then heer^e is condemned the desperate practice of many a one, who spend their whole life in a greedie pursuite after the profites and pleasures of the worlde: as it were running themselues out of breath in the way to hell, without all regarde of their soules, till death come; thinking, that if at the last gaspe they can crie God mercie, and commend their soules to GOD, all is well. But all such persons for the most part deceive their owne soules, not considering that life everlasting is giuen as a reward. Now, wee knowe that no reward is giuen to any man, till the worke be done which hee is

set about; he must come worke in the Vineyard some part of the day, that would haue his pennie at night: as for those that neither stirre hand nor foote to doe the worke, what reward can they looke for? And yet this is the state of carnall liuers, they addict themselues wholly to earthly things. But if wee looke for any reward at the day of death, wee must labour in the workes of godlinesse all the dayes of our life; for, therefore were wee redeemed. Luke 1. 74-75.

In the whole booke of God, wee finde but one man that liued wickedly, and repented at his end: that is, the thiefe vpon the Crosse. Which shewes that it is a most rare thing for a man to haue the reward of life euerlasting after this life, that labours not in the workes of godlinesse in this life.

Thirdly, the consideration of this reward, must stirre yp all Gods children vnto all diligence in the duties of godlinesse, & that with cheerefulnesse, through the whole course of their liues. When wee shall die, wee will looke earnestly for this reward; and therefore while we liue, we must diligently doe the workes that God commaundeth: and then when death comes, we may assure our selues that God will giue vs this reward; not because we did deserue it by our works, but because he hath promised it in Christ, vpon our endeavour in obedience and true repentance. And thus much for the reason of *Moses* chouse.

VERSE 27.

By faith he forsooke Egypt, and feared not the fiercenesse of the King. For, he was couragious; as hee thus saw him that is invisible.

IN this verse, the spirit of God proceedeth to another example of *Moses* faith; and heereto also in the verse following, hee addeth a third. Now hee is thus large in the commendation of his faith, for this end; to perswade the *Hebrewes*, to whom this Epistle is sent, that they were not

to looke for any Iustification by the workes of the Law; and his reason is; because if any man could be iustified by the workes of the Law; it must be *Moses*, who gaue the Law to the people from the Lord, and did excell in obedience to both Tables, and therefore is a renowned Prophet vnto all posterity in *speciall fauour with God*, Numb. 12. 7. 8. But *Moses* could not be iustified by the workes of the Law; for here the holy Ghost proues, that *Moses* was iustified & saved by faith. The thing that comends *Moses* and makes him stand before God, is not his works, but his faith: and therefore the conclusion is; that as *Moses* was not iustified by his works but by faith, no more must they stand vpon their works to be iustified therby, but labour for such faith as *Moses* had: Now, this faith of *Moses* is a true saving faith, founded on these two promises of God: 1. On this great & maine promise made to *Abraham*, *I will be thy God and the God of thy seed*: 2. On another particular promise rising from the general, made vnto him when he was called to fetch the Israelites out of bondage which was this; *I will be with thee and guide thee*. And in this place *Moses* is said to haue faith, not onely because he beleued that God would be his God, as hee was the God of all *Abrahams* seed; but because he beleued particularly that God would be his God, & defend and be with him in the deliuerance of the Israelites out of Egypt.

Exod. 3. 12.

To come particularly to this fact. By faith, *Moses* forsooke Egypt. *Moses* departed from Egypt twise: First, when hee had slaine the Egyptian, and fled from Pharaoh vnto Midian, and there kept *Iethroes* sheepe. Secondly, forty yeares after when hee led the people of Israel out of Egypt into the Land of Canaan: and heere some make it a question, whether of these departures is meant in this place. *Answer.* It is most like, that this place is to be vnderstoode of his second departure, rather than of the first: And the reason is taken out of Exodus, Chapter the second, verses 14, 15: Where wee finde that the

first time, he fled for feare: for, so soone as he heard that his slaughter of the Egyptian was known to Pharaoh, he fled in such feare, as that hee durst not returne againe, of 40. yeares. Now, these words are not to be vnderstoode of such a flight: for here it is said, *Hee departed, not fearing the Kings wrath or fiercenesse.*

Here some will say, This is no commendation: for, malefactors and rebels doe flie their Country? *Answer.* They flie indeede, yet not in faith, but in feare. *Moses* fled in faith: and hereby his faith is commended, that hee fled, not fearing the King. But malefactors flie for feare of due punishment. *Moses* departed with courage and boldnesse, and therefore fled not as a malefactor: for he feared not the King, as appeareth plainly in the History; for, though Pharaoh had said vnto him, *Exod. 10. 28, Get thee gone, see thou see my face no more: for when thou comest in my sight, thou shalt die;* yet *Moses* went once more: namely, the tenth time, and tolde him of the tenth plague, and saide, *Thar Pharaohs seruants should come downe vnto him, and fall downe and pray him to get him out with the people and their cattell.* And when the Israelites murmured against him at the red sea, when Pharaoh was at their heeles, and they had no way to flie, *Moses* encourageth the people; saying, *Feare not stand still, and behold the saluation of the Lord; which he wil shew you this day: for the Egyptians whom ye haue seene this day, shall ye neuer see againe, Exod. 14. 13.* Whereby, it notably appeares, that *Moses* departed in faith without feare of Pharaoh.

But some wil say, For a man to come into another mans Kingdome, and to carie away his Subiects without the Kings consent, is a fact of rebellion and sedition; and therefore worthy no commendation, but rather shame and punishment: And this did *Moses*, he comes from Midian, and caries away the Iewes which had beene a long time Pharaohs subiects; and for whose seruice hee might pleade possession, and a long prescription: therefore it seemes to

Exod. 11. 8.

be no fact of faith? *Answer.* Indeed if *Moses* had done this on his own head, he might worthily have been thus censured. But when hee came to Egypt, hee had a calling immediatly from God to doe as he did; and for confirmation hereof, he had Gods promise of assistance in working strange miracles: and when he caried the people out of Egypt, he did it by commaundement from a King that was higher then *Pharaoh*. Neither yet did *Moses* carie them away as a priuate man; for, he was a publike person, an high Magistrate, and no stranger, but one of themselves: yea, he was a King, as may appeare in Gods word; for, Deut. 33. 5, He is plainly called a King: and Gen. 36. 31, it is said; *There were many Kings in Edom; before there raigned any King over the children of Israell.* Now, the last of those Kings raigned at that time when *Moses* went with the Israelites out of Egypt: so that *Moses* was their King, & had the authority and government of a King over them from the Lord; and therefore it was no fact of rebellion in him, but a work that did greatly commend his faith, being grounded vpon Gods commaundement and promise.

Thus we see how we must conceiue of *Moses* fact. Now wee come to some particular points to bee considered therein.

How came it to passe, that *Moses* now had this courage, to depart from *Pharaoh* not fearing his commaundement; whereas 40. yeares before, being called to shew himselfe vnto his brethren, as one whom they were to respect as their deliverer, Acts 7. 23, 25, hee fled immediatly out of Egypt vpon the notice of one fact of defence in behalf of the Israelites? why did he not shew as much courage when hee slew the Egyptian, as at his second departure? *Answer.* The cause of his courage at this later time was this; God now renewed his commission; and confirmed his former calling. For, when hee was first called, hee did his duty and reuenged their wrongs: but yet being in danger, and his calling being as yet but a secret instinct, he was fearefull, and fled. But now

when God called him the second time, and confirmed the same calling both by promise and commaundement, and power to worke miracles, then fearefull *Moses* becomes couragious and bold.

Here then obserue, that there is a difference of Gods graces; there is a first grace and a second grace. The first, is that which God gives to any man for any calling: the second is that, which God adds to the first, for the confirming thereof. And the first, is not effectually without the second; As heere we see, *Moses* first calling was not effectually with him, till the second came. And so Gods first grace is not effectually till the second come; by which the former is confirmed, strengthened, and encreased. And the second is confirmed by the third: and so we must goe on from grace to grace, if wee will be bold and couragious in any duty, either of our general or particular calling. This must be well considered; for, that any man stands in grace, or encreaseth therein, either respecting his particular calling, or his Christian conuersation; it comes from this, that God adds a second grace vnto the first. And therefore whosoever is enabled for any duty, hath great cause to praise God; for, whether we continue in grace or encrease therein, it comes from the goodnesse of God, who addeth grace to grace: which if he should not do, we should fall away, & not be able to go forward in the feare of God, and the duties of our calling; for the first grace would not suffice to strengthen vs against temptation. And therefore howsoever God hath strengthened vs for the time past, yet still we must pray to God to deliuer vs from euill: which plainly imports, that our standing is from his daily supply of new grace.

2. Point. When went *Moses* out of Egypt? The time is directly set down, *Exod. 12. 41.* *Even the selfe same day when the promise of God was expired: for when the foure hundred and thirty yeares were expired, then went all the host of the Lord out of Egypt, neither before nor after, but the very same day.* In-

decree

deed *Moses* was chosen to be their captaine 40. yeares before, and sent vnto them by God; and *S. Stephen* saith, *He thought they would haue vnderstood so much.* But then they would not take him for their guide. Yet now 40. yeares after, when Gods determinate time of 430. yeares was expired, he comes againe vnto the, to carry them out of Egypt; & then they acknowledge him, & follow him out, according to Gods commission.

Hence we learne, first, that no creature can alter the rule of Gods prouidence. Forty yeares before, *Moses* would haue deliuered the people; but he must stay till the time of the Lords promise was accomplished, and then he carries them all away. Secondly, this must teach vs, not onely to beleue, that God both can & will keep his promises; but also by faith to waite for the time, wherein he will accomplish the same vnto vs, *Moses* is faine to waite 40. yeares for the fulfilling of Gods promise. When *Daniel* vnderstoode Dan. 9. how long the Israelites must be in captiuitie, he would not pray for the shortning of that time: but when he knew that the time of their return drew nere, then he prayed vnto the Lord most earnestly, waiting for the accomplishment of Gods promise in their deliuerance. And *Dauid* thus waited Psal. 42. 11. on God for deliuerance in all his troubles. And their examples must we follow, for the fruition of all Gods blessings.

3. Point. In what manner doth *Moses* depart? The text saith, He went out, not fearing the Kings commandement: so that his departure was with courage. Whence wee learne sundry instructiōs. First, here is a notable president for the framing of our liues, which must be a rule vnto vs. We must walke diligently in our callings, as *Moses* did; and though crosses meete vs, so that *Pharaoh* fall out with vs; if Kings become our enemies; yet we must not lay aside the duties of our callings; but after *Moses* example, goe on therein with courage. *Moses* without fearing the Kings wrath, went & led all the people away. And so must every one of vs doe although dangers come, we must not feare, but stand fast

in our profession; and goe on in the duties of our calling; *Eccles. 10. 4. If the spirit of him that ruleth rise up against thee, leave not thy place.*

Secondly, hence we may learne, that Magistrates which are to governe the people, ought to bee men of courage in performing the duties of their calling. When too heauie a burden lay on *Moses*, in iudging all the congregation himselfe; *lethro* his father in law bids him provide among all the people men of courage, fearing God, to be Rulers, *Exod. 18. 13, 21.* Now their courage must not bee a proud-hautinesse, or an indiscrete crueltie; but a godly boldnesse, which may enable them to the duties of their calling, without feare of man. To this ende, the Lord put of his spirit vpon the *euentic*, which were to rule with *Moses*, *Numb. 11. 17.* Now, the spirit of God, is not a spirit of feare, but of power, and of love, & of a sound minde, *2. Tim. 1. 7.* Which shewes, that in a Magistrate must be courage to call, and (if neede bee) to compell others to the duties of their calling, how great soeuer they be. And it is a matter of great waight & moment in Gods Church: for, the Minister may teach, and speake as much as hee will, or can; yet vnlesse with the sword of the spirit, there bee ioyned the temporall sword of the Magistrate, to reforme mens liues, and to keepe them from open linne against the law of God, and to vrge them to the duties which the minister teacheth: surely, their teaching and preaching will be to small effect.

Lastly, *Moses* went with courage out of Egypt. This departure of his, was a signe of our spiritual departing out of the Kingdome of darknesse: for, to *Paul* applieth it, *1. Cor. 10.* And therefore after *Moses* example, we must with courage come euery day more and more out of the Kingdome of darknesse; marching forward with courageous faith and heauenly boldnesse toward our blessed Canaan, the glory of heauen: wee must not leave this to the last breath, and then thinke to haue heauen gates ready open for vs; but we must enter into Gods Kingdow, in this life,

• Looke

Lookes *Moses* by his faith did depart boldly out of Egypt, so must wee in heart by faith depart out of the Kingdome of sinne. This we shall doe, when we vse meanes to establish the Kingdome of Christ Iesus in our hearts, and doe forsake the workes of sinne and darknesse. For, looke wherethere is no departing from sinne, there is no faith; and therefore let vs shew our selues to have true faith, by departing more and more boldly and ioyfully out of the Kingdome of sinne and Satans; that so it may appeare, wee loue the light and hate darknesse. And in this iourney, let vs not feare any contrary commaundement, nor the furious wrath of spirituall *Pharaoh* the diuell, nor all the gates of hell; for Christ Iesus is our guide.

Because a man might thinke at the first, that it was a rash and desperate part in *Moses*, thus boldly to take away the Israelites, not regarding *Pharaohs* commaundement; therefore in the later part of the verse, the holy Ghost setteth downe a reason, that moued *Moses* to doe so; in these words: *For he endured, or was courageous*; that is, hee tooke heart to himselfe. Why so? *Because he saw God that is invisible*. That is, he cast the eie of faith vpon God, who had promised the euidence of his power and presence, in their deliuerance. So that it was the worke of *Moses* faith, laying hold on the promise of Gods presence, and protection, from the rage of *Pharaoh*, that made him thus confident and bold.

Hence wee learne, that the true valour and manhood that was in *Moses*, and is in all Gods children, like vnto him, is a gift of grace. Among many gifts of the spirit, powred vpon our Saviour Christ, the spirit of strength, or courage is one. I say 13. 31. And *Isaiah* counsell to *Moses* is notable this way; he bidde him provide for gouernours, men of courage, fearing God, *Exod. 18. 21*. Insinuating, that true courage is alwayes joyned with the feare of God, and is fruite of grace. But some will say, that many heathen men, who neuer knewe the true God, nor what the gifts of the spirit meant, had that courage. *Answer*. True it is, they had

had courage indeed; but it was nothing but a carnall boldnesse (not worthy the name of courage; being onely shadow of true fortitude) arising from ambition, pride, and other fleshly humours; whereas *Moses* his courage sprang from the grace of faith, in the merciful promises of God, made unto him concerning his deliuerance & safetie. And indeede, how soeuer wicked men haue a notable shewe of diuers vertues, yet in the triall they prooue but shadowes; for, true valour, and other vertues, doe alwaies accompany regeneration.

As he has seen him that is invisible.

20 Here is the cause that made Moses thus courageous: and this will make any man bold, if hee can be perswaded in his conscience of Gods speciall presence with him, and of his providence and protection over him.

Here then obserue a singular fruite of faith : it makes God, who is indeed inuisible, to be after a sort visible vnto vs. *Moses*, by faith sawe him that is inuisible; for, by faith he was perswaded of Gods providence, and speciall protection in the deliuetie of his people, though *Pharaoh* should rage neuer so much. So *Enoch* is said to haue walked with God, because hee sawe him by the eie of faith, in all his affaires. And when *Ioseph* was allured to sin with his mistres, what staid him? surely, the feare of God, whom he saw by faith. *How can I doe this great wickednes (saith Ioseph) & so sin against God?* As if he should say, I am alwaies where God is present; how then should I doe so wickedly, & God see it? And the same is the state of all true beleeuers; their faith makes the inuisible God, to be after a sort visible vnto the: so as a faithfull man may say, God is present with me, and protecteth me. Whereby we may see, what little faith is in the world; for few can truly say, they see God: which, faith inables a man to do. Yea, most men care so litle to see God, that he is farr from their very thoughts. Many haue made meanes to see the diuell: but where is hee that labours for such a measure of faith, that he may see the inuisible God?

Gen. 5.22.

Gen. 39.9.

If wicked men run to Coniurers, to see the diuell, whom they shall once see, to their sorrowe; let vs labour for faith in the word and sacraments, and this faith will make vs so to indure in all tribulation, as though we sawe God.

Furthermore, seeing *Moses* by faith endured, as hee that saw God; we learne, that the seeing of God by faith, takes away feare, and giues spirituall boldnesse. This is a point of speciall vse for, naturally men are feareful; some cannot endure the darke, nor solitary places, for feare of the diuels; yea, the shaking of a leafe, or the crawling of a worme doth terrifie others. Now, howsoeuer some mens constitution may help forward this feare, yet many times it comes from an accusing conscience, as a fruit of sinne. And the way to remooue it, is here to be learned; namely, to doe as *Moses* did: that is, labour to bee resolved of Gods presence with vs, and prouidence ouer vs; and this will arme vs against all Satanicall, and foolish feare. For, if God be on our side, who can be against vs, to do vs harme? Again, the Souldier, by his place and calling, ought to be a man of courage; for els the state of his life, and the thought of his enemies will much affright him. Now how may he become courageous? They vse to found the drumme and trumpet for this ende; and it must be granted they be good incitements & prouocations vnto battell; but, when it comes to the point of danger, these cannot giue heart. Others vse against the battell to fill themselves with wine, and to make themselves valiant by strong drinke. This indeede may make them senselesse, and so desperate. But the true way is, to become Christian souldiers, knowing, and fearing God; and with their bodily armour, to bring also the shield of faith: whereby their hearts may be assured, that God hath called them to that fight; & that he is present with them, to cover their heads in the day of battell. This will make them forsake heart and courage to themselves, and to become truly valorous; though by nature they be weake and timorous.

Thirdly, who knows whether God will bring vs to this triall;

triall either to lay down our liues, or forsake his truth: for, he may iustly take from vs these golden daies of peace, for our ingratitude. Now, if such times come vpon vs, what shall we doe? Shall wee denie the faith of Christ? God forbid. But how shall we stand out in such a triall? Surely, we must follow *Moses*, and labour to see him that is inuisible by faith. This will make vs couragious, and without feare in Gods cause; remēbring this also, that among those which are reckoned to goe downe to hell, the *fearfull man* is one, (Reuel. 21.8.) who dares not stand to the truth of God, but for feare of men denies it. Let vs therefore now begin to settle our hearts in the assurance of Gods prouidence and protection; that so, when triall comes, wee may be bold in the case of God.

Him that is inuisible.] That is God, who is a most simple essence, voyd of all composition, or corporall substance: for, *God is a spirit*, (Iohn 4.24.) and therefore inuisible, and not subiect to mans senses. But some will say, God is said to haue head, heart, hands, and feete; with other parts of mans body: and therefore he is visible? *Answ.* The holy Ghost so speaketh in scripture of God, by way of resemblance of him vnto man; that we might the better thereby conceiue of his works: for, therefore are the parts of mans body ascribed vnto God in scripture, that we might know he doth such workes by his diuine power, as man doth by the parts of his body. Man sheweth his strength and valour in his arme: and by resemblance vnto man, God is said to haue an *Arme*; to note out his power and valiant ailes. And so God is said to haue eies, because wee should conceiue, that by his infinite wisdom he seeth all things more cleerely, than man doth any thing at noone day, with his bodily eies. And so of the rest.

But *Moses* is said, to *talk with God face to face*: and, to *see his backe parts*, Exod. 33. 11, 23. *Answ.* This imports not, that he saw the substance of God; but onely, that God did after a familiar manner, reueale himselfe vnto him, and in

some

some resemblance shewe him his glory, so farre forth as *Moses* was able to behold it: for the text is plaine, *My face can not be seene. There shall no man see me and live.* vers. 20.

Here wee learne, that when wee pray to God, wee must not conceive of him by any forme or image in our minds; for so we make an idoll of God. *Quest.* What then must we doe? for, how (will some say) can I pray to him, and not thinke of him? *Ansiv.* When wee thinke of God, or pray vnto him, wee must conceive of him in our mindes, as hee hath revealed himselfe in scripture; that is, by his workes, and by his properties: wee must thinke in our mindes of an eternall essence, most holy, wise, &c. who made all things, and goverues them by his mighty power. For, every image to resemble God by, either to the minde, or to the eie is a plaine lie; making him visible, who is invisible: as saith the Prophet, Hab. 2. 18, *The image, what profiteth it, for it is a teacher of lies?* Which flatly overthroweth the opinion and practise of the Romish Church, who resemble the true God, even God the father, and the holy Trinitie, in images: what else doe they herein, but make a lie of God?

But the Papists say, they devise no image to resemble God in, but onely such whereby hee hath shewed himselfe; as the scripture testifies: as the father, like an old man; the sonne, as he was incarnate; and the holy Ghost, like a dove, Math. 3. 16. *Ansiv.* Wee must not conceive of those formes, of an old man, or of a dove, to haue beene ever any images of the father, or of the holy Ghost; but onely signes and pledges for a time, whereby those persons did then manifest their presence. Now, there beeing an expresse commandement against all representation of God by images, not excepting those very shapes, whereby it pleased God for a time to signifie his presence; it must needs be idolatrous presumption to make any image of God, or of the Trinitie. And indeed, God being invisible (as the text saith) it is impossible to make any true image or resemblance of him.

VERSE 28.

By faith, hee ordained the Pasſeouer, and the effuſion of blood, leſt hee that deſtroyed the firſt borne, ſhould touch them.

IN the former verſes, the author of this Epistle hath ſhewed vnto vs, the notable faith of *Moses*, by two worthy acts: 1. His refusing to be called the sonne of *Pharaohs* daughter. 2. His departing out of *Egypt*. Now, here in this verſe, he commends his faith vnto vs by a third action; which is, the ordination, or celebrating of the Pasſeouer. This verſe is the ſumme of the 12. Chapter of *Exodus*; the effect whereof is this: After that God had ſent nine ſeueral plagues vpon the Land of *Egypt*, which were occasions to harden *Pharaohs* heart; at laſt he ſends *Moses* to certifie *Pharaoh*, that vnleſſe he would let the people go, he would ſend a tenth plague, which ſhould bee more grievous to them, than all the former; euen the ſlaughter of all the firſt borne in *Egypt*, both of man and beaſt. Yet *Pharaohs* heart was not ſoftened, neither did he let the people goe. Therefore *Moses* departeth from him, and (according to Gods commandement) aſſembles the Elders of *Iſrael* together, and cauſeth them to kill euery man a lambe of a yeare olde, & to eate it, roſte with fire; and to take the blood, and ſprinkle it vpon the doore cheekes, and vpon the poſtes of their houſes: for a ſigne vnto them, that the Angel of the Lord, (ſeing the blood ſprinkled vpon their doores) ſhould paſſe ouer them, and touch none of their firſt borne, neither man, nor beaſt. This is the ſumme and meaning of that hiſtory. Now let vs come to the conſideration of this fact more particularly; and firſt, to the meaning of the wordes of this verſe, becauſe there is ſome difficultie in them.

Through faith he ordained the Pasſeouer.

The

The Passe-over here named, may be thus described: *It is one of the Sacraments of the olde Testament, serving for a signe to the people of Israel, both of their temporall deliuerance from the bondage of Egypt, and from the slaughter of the first borne; and also of their spirituall deliuerance from euermlasting death, by the sacrifice of Christ Iesus the immaculate Lambe of God.*

Touching this description: first, I call it one of the Sacraments of the old Test: because they had beside this, Circumcision, another ordinary Sacrament. Next I say, It serued for a signe to the people of Israel, to shew that it was properly a sacrament vnto them. For, it is of the nature of a sacrament, to signifie & seale vp some blessing of God to his people: now that the Passe-over did so, is plaine, where the Lord calls it a signe or token of deliuerance vnto them. But som

will say, this Passe-over was a sacrifice: for so it is called, *This is the sacrifice of the Lords Passe-over.* And, *Thou shalt*

Exod. 12. 17.

not offer the bloud of my sacrifice with leaueid bread, &c. Answer.

Exod. 23. 18.

It is called a sacrifice, because it was killed; also the bloud thereof was sprinkled, & fotti parts of it as the fat with the

Leuit. 3. 4.

two kidneies were burnt in sacrifice to the Lord. For, when

Josias kept that famous Passe-over with all the people, the Priests that slew the Passe-over, and sprinkled the bloud thereof, did first take away that which was to be consumed with

2. Chr. 35. 12.

fire, and then gave it to the people according to the directions of their

families. Answer appointed. Now, in regard of these properties of a sacrifice, which were in the Passe-over, it is truly

Exod. 24. 11.

called a sacrifice. And yet more properly it was a Sacrament, because it was a visible signe of speciall blessings

Exod. 24. 11.

from the Lord.

But what did this Sacrament of the Passe-over signify? Answer. It did signifie double deliuerance; one temporall, as well from the destroying Angell, as also from the

bondage of Egypt. The other spirituall, from the curse of the Law, and from the wrath of God. The first is plaine,

where the Lord saith: *The bloud being sprinkled, upon the*

Exod. 12. 13.

doors posts, shall be a token for you that it will passe ouer you.

And

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And verse 17. *Thou shalt keepe the feast of unleauened bread: for that same day will I bring your Armies out of the Land of Egypt.* And touching the second, that it was a signe of a more heavenly deliuerance from the bondage of sinne & Satan, *Paul* telleth vs plainly, when as hee saith, *Christ our Passe-ouer is sacrificed for vs: giuing vs to vnderstand,* that the Paschall Lambe in the olde Testament, was vndoubtedly a true signe of the true Paschall Lambe Christ Iesus: to which purpose *John Baptist* saith, *Behold the Lamb of God: that taketh away the sinnes of the world.* *John* 1. 29: Where he calleth Christ the Lambe of God, making there an opposition betweene him and the Paschall Lamb of *Moses*, which may be called the Paschall Lambe of men; for herein also they differ: The Paschall Lambe was separated by men, though by Gods appointment; but Christ the true Lambe of God, was set a part before all worlds by God the Father. And thus wee see briefly what this *Passe-ouer* is. It followeth:

Ordaigned the Passe-ouer. The word translated, *ordained*, signifieth, *He made, or did celebrate:* for the better vnderstanding whereof, wee must haue recourse to the Euangelists. *Matthew* setteth downe Christ's speech to his Disciples about the *Passe-ouer*, which he kept with them a little before his passion, thus: *My kinne is come, & will make my Passe-ouer at rhine house.* Now, *Solomon* repeating the same storie, mentioneth, first the killing, and then the eating of it: by which two words he explaneth what Christ meant by making (which here is translated *ordaining*) the *Passe-ouer*, to wit, first, the killing & preparing of the Paschall Lamb, and then the eating of it as the Lords Sacrament. But this is a strange kind of speech (will some say) how can the *Passe-ouer* be killed or eaten? seeing properly the *Passe-ouer* is nothing else, but the act of the Angell passing over the houses of the Israelites, when he smote the first borne in euery house of the Egyptians. *Ans.* The phrase is improper: yet it must not seeme strange, because it is vsuall in Scripture, entreating of the Sacraments, sometime to giue the name

1. Cor. 5. 7.

Math 26. 18.
Luke 22. 7, 11.

name of the signe to the thing signified: as 1. Cor. 5. 7, Christ is called our Pasſe-over; and on the other ſide, to giue the name of the thing ſignified to the ſigne: as in this place, *be ordained to be Paſſe-over*; that is, the Paſchall Lambe, which was a ſign of the Angels paſſing over their houſes. So, *This is my body*, that is, a ſign of my body. *The rock was Chriſt*. The reaſon of theſe figuratiue ſpeeches, whereby one thing is put for another, is the Sacramentall vnion of the ſigne with the thing ſignified: which yet is not naturall according to place, either by change of the ſigne into the thing ſignified, or by including the thing ſignified in the ſign, or ſubſtancing it vpon it; but *reſpectiue* & analogicall, by reaſon of that agreement & proportion, which is betweene the ſigne & the thing ſignified: which ſtands in this, that look when the *outward ſigne* is preſented to the outward ſenſes, at the very ſame time the *thing ſignified* is thereby, as by certaine viſible words, preſented to the mind. And indeede looke what coniunction is between words, & the things ſpoken of, in the mind of the vnderſtanding hearer, the ſame is betweene ſacramentall ſignes, and the things ſignified, in the mind of a diſcerning receiuer. But when words of ſenſe are ſpoken to the eare, the vnderſtanding mind doth therewith apprehend the thing ſpoken of. And euen ſo the minde of the diſcerning receiuer doth inwardly apprehend the thing ſignified, and apply it to his ſoule, when the ſacramentall ſign is preſented to the outward ſenſe. And this coniunction ariſeth not from the nature either of the ſigne, or the thing ſignified; but from the inſtitution of the Lord: The meaning then of the holy Ghoſt here is this, That *Moses* by faith did ordaine and appoint the killing and eating of the Paſchall Lamb, which was the ſign of the paſſing over of the Lords Angell; when the firſt borne in Egypt were ſlaine.

It followeth, *And effuſion of bloud*; that is, the ſprinkling of the bloud of the Paſchal Lamb; which was a notable rite & ceremony vſed in this firſt Paſſe-over, after this manner: The bloud of every Lamb was put into a baſon, & ſprinkled with a bunch of Hyſope vpon the doore poſts of euery

Math. 26. 28.
1. Cor. 10. 4.

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man's house among the Iewes. Now this rite did not continue alwaies; but was peculiar & proper to this first passe-over kept in Egypt at the institution thereof; being then practised (but not after) in regard of that speciall deliverance then at hand, wherof it was an assurance: for it signified vnto them, that the Angel of the Lord, cōming to destroy y^e first born of Egypt, & seeing that blood so sprinkled, should passe ouer their houses, and touch none of their first botne, of man nor beast. This end of the sprinkling of this blood, is herelike wise set down in these words; *Let he that destroyed the first born shold touch them. He:* that is, the Angell of the Lord, who was sent to destroy the first born throughout all Egypt both of man and beast, saue onely of those who had their doore posts sprinkled with blood. And thus much for the meaning of the words.

First, obserue what the H. ghost saith of this fact of *Mosés*, in ordaining the Passe-over: namely, that *he did it by faith.* Hence we learne, that the Sacraments of the new Testament must be celebrated in faith; for, herein we are to seek to be acceptable to God as *Mosés* was. The L. supper in the new Testament succeedeth the Passe-over in the olde; for, that was a signe to the Iews, that Iesus Christ the immaculate Lamb of God, should after ward be sacrificed for their sinnes; and this is to vs a signe of Christ already sacrificed: Now look as that was ordained & receiued vnder y^e Law, so must this be administred & receiued vnder the Gospell, But in the olde Testament *Mosés* celebrates the Passe-over through faith; & enioines the Israelites so to doe; therefore accordingly must wee by faith celebrate and receive the Lords supper vnder the Gospell. *Caus:* sacrifice was fruitlesse to him, and odious to God, because he offered not in faith; & no lesse were all other faithlesse sacrifices: even so euery Sacrament and spiritnall sacrifice receiued or offered in time of the Gospell, is vnprofitable to man, and unacceptable vnto GOD, if it be not receiued in faith. In euery Sacrament wee receive some thing from God, as in euery sacrifice we giue some thing to God. In the Lords supper

supper, as the minister gives the bread and wine into the hand of the receiuer, so the Lord God gives his sonne vnto their hearts. No wif faith be wanting, Christ crucified is not receiued: for, faith is the hand of the soule; without which, there is no receiuing of Christ; & his benefits; but contrariwise, a heauy and feareful sinne, heaping vp Gods wrath against vs. Hereby we learne, how sundry sorts of people sin most grieuouly against God: for, many come to receiue the Lords supper, who are altogether ignorant in the nature & vse thereof, not knowing what the sacrament meaneth: & yet because it is a custom in the church, they will receiue (at least) once a yeare, though they know nothing therein as they ought. Now such persons must know, they ought to come *in faith*; which they cannot do, because they want knowledge; and therefore in receiuing it so, they commit a grieuous sin, & so indanger their own soules, because they receiue it vnworthily. And this is not the fault of young ones onely; but of many, whose yeares might shame them for their ignorance, if they were not past all feeling of spirituall wants. A second sort there are, who receiue the Lords supper, & say they will doe so, because they haue *faith*. But these are like the former: for their faith is nothing but *honest dealing among men*; thinking, that if they bring that to the L. Supper, though they haue no more, yet all is well. The greatest sort are of this minde, taking *sidelutie for true faith*: & it is a plaine point of popery, so common, as almost in every place, men doe embrace it. But these deceiue themselues: for another kinde of faith is requied of those that receiue the Lords supper worthily; namely, such a *faith*, wherby we doe not onely beleue the remission of sins in Christs bloody; but also are assured, that the bread & wine receiued worthily, are signes and seales of the same blessing exhibited vnto vs by Christ: He that comes onely in a good meaning, deceiues himselfe; & receiues to his condemnatiō. And yet alas, many euen of the ancient sort, haue no other faith, but their good meaning.

A third sort there are, who yet goe further, and knowing the vanitie of this opinion; that a mans fidelitie in his dealing with men, should bee his faith; to commend him vnto God; they hold & know; that true faith, is to beleue their owne saluation in the blood of Christ: and these are to bee commended in respect of the former. But herein they faile; that coming to receiue, they bring not with them a liuely faith: for, it is not onely required in a communicant, that hee professeth the faith of Christ aright; but a worthy receiuer must looke to his owne heart; that his faith therein, be a liuing faith, such as worketh by loue, and shewes it selfe by obedience. Now herein, many that haue good knowledge doe grieuously offend, That howsoever they make a shew of faith, in an orderly and religious carriage of the eucharist on the Communion day; yet when that time is a little past, they returne to their former sinners againe; neuer els hauing any care (nay, not so much as making any shew) of laying away their sinnes, saue onely at the receiuing of the Lords supper. And thus do too many of those, who make a faire profession. These men bring faith in profession, but yet their faith is dead; for, if it were a liuely faith, it would purifie their hearts, & cause a change in them from euil to good, and from good to better, every day more and more. But blessed be God, by whose mercy it comes to passe, that there are some in his Church, who come with such a faith, and thoteby communicate acceptably to God, and fruitfully to themselves. Yet wee must confesse, they are but fewe in comparison. But as for all the other three sorts of people, they sinne grieuously, because they bring not the hand of a liuely faith, to receiue those things which their God offereth vnto them. Wee therefore in this example are admonished; to celebrate & receiue the Lords supper in such sort, as *Moses* did; namely, in faith: and that not in an idle, or dead, but in a liuely faith; which may, both before and after the receiuing of this sacrament, bring forth good fruits, to the reformati-
our

out liues, in continuall obedience, for Gods glory, and our owne comfort and saluation in Christ.

2 Observe further: *Moses ordained and made the Pascheouer.* We may not thinke, that *Moses* killed all the lambes that were to be slaine at this Pascheouer; but in his own familie he killed his owne lambe, and inioyned the people from God, to doe the like in theirs. The like phrased is often vsed in the scripture, *Iosua. 5. 3*, *Iosua* is said to *circumcise the sonnes of Israel*; which was almost a thing impossible for one man to doe: But the meaning thereof is this; that *Iosua* inioyned & procured, that all the people should be circumcised, and saw it done. And so wee must vnderstand this place.

Now in this, that *Moses* did in this manner celebrate this pascheouer, wee are taught this lesson; that *Gouernours* and *Superiours* in their place, must procure, that those which lie vnder their gouernment, doe keep the commandements of Gods, and especially those, which concerne Gods worship. It is the commandement of the Lord by *Moses*, that the King should haue the lawe written; that hee may learne to feare his God, and keepe all the words of this lawe written, to doe them. Now, how shall the king doe all the words of the lawe? seeing there be many commandements, that doe not concerne him, nor his place; but his subiects, and other particular men, of other callings. Surely thus: Hee must doe those in his own person, that concerne him in his place; and then see that his subiects and seruants doe likewise such duties, both towards God and man, as concerne them in their places. This is a speciall point concerning all *Magistrates* and *Superiours* whatsoeuer, and therefore *Paul* saith, *Rom. 13. 4*, *The Magistrate beareth not the sword for nought, but for the wealth of Gods people: that is, for their good; not in body onely, but principally, for the good of their soules.* And therefore euery gouernour, either of towne or kingdome, and euery master of a family, within the compasse of his calling, is to see that those which are

vnder him keep Gods commandements; especially those which concerne Gods worship. When a magistrate shall do this, then the praise & honour of the whole is given to him; as here the killing of the Pascheouer is ascribed to *Moses*, because he saw that the people did it. So on the contrary, if the Magistrate be negligent in his duty, hee becomes the greatest sinner of all; for then the sinnes that are committed through his default, are ascribed to him. *Nehemiah*, reproouing the Rulers, tells them that they brake the Lords Sabbaths, *Nehem. 13. 13*; when as not onely they, but the people also brake them; yet there he chargeth the sinne of the people vpon them, because it came through their negligence. As, if any sinne be committed in a family; through the defect of the gouernour of the family; it is not only the sin of the particular partie, but the gouernours sin. And so, when any man sins in breaking the Sabbath, it is not only the sinne of that particular man, but of the gouernours to whom he is subiect. And therefore gouernours must see that Gods commandements be kept of those that be vnder their government. But here some may obiekt (as indeede some abuse the place to this end) that it seemes no man may be barred fro the L. Supper; for the like reason is in the Lords Supper, that was in the Pascheouer; but *Moses* kept the Pascheouer himselfe, and commanded al the people of Israel so to doe; therefore no man is to be put from Gods table. *Ans.* It is true indeede, that in Egypt at the celebration of the first pascheouer, *Moses* kept it himselfe, & commanded euery Master of a family among the Israelites to do the same; & the reason hereof was, because at the first institution, the Pascheouer was both a signe and a means of a temporal deliuerance, besides the spirituall: and therefore there was great reason then, why all the Israelites should eate the Pascheouer, and none be put back; because all of them were to escape the temporall punishment, which God was to inflict vpon the Egyptians. But afterward the Lord made a law, that if any were but legally vnclean, hee might not

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eat the Pascheouer, but must stay til the next moneth, & thā come, and onely the cleane must eate thereof: so that the Lord himselfe did inhibit som from that Sacrament: whereby it is plaine, that the celebration of the Pasche-over is so farre from giuing warrant to this confusion, and carelesse admitting of all to the communion, that rather it proueth that there must be a distinction made, and a separation of the unworthy from the Lords Table. Those which are fitly prepared are to be receiued: But notorious offenders, who are morally & spiritually vnclean, are to be put back, till by repentance they haue testified their worthinesse.

3. Let vs consider the signification of the *Pasche-over*. For the *Paschal Lamb* was a signe of Christ the true Lamb of God, shadowing out diuers things worthy our obseruation: as first the Lamb; for the Pasche-over was to be a Lamb of a yeare olde, without spot or blemish: which signified vnto vs, that Christ was that immaculate Lamb of God and without spot, as Peter calleth him, 1. Peter 1. 19. Secondly, the *Paschall Lamb* when it was killed & eaten, had no bone of it broken, so was it cōmanded, Exod. 12. 46, & Numb. 9. 13 signifying, that Christ when he was crucified, should not haue a bone of him broken, as S. Iohn applieth the former Texts, Iohn 19. 36. Thirdly, the *Paschall Lamb* must be eaten with sower hearbs, Exodus 12. 8: signifying that no man can feele any sweetnes in the blood of Christ, till he haue his heart full of bitterness for his sinnes; and, with Hanna, be sore vexed and troubled in minde, so as he can poure out his soule before the Lord, 1. Sam. 1. 15. The want of this is the cause why so many do heare Gods word, and receiue the Sacraments, and yet reape no benefit by them. Fourthly, before the *Paschall Lamb* was eaten, all leauen must be remoued out of their houses. This had a notable signification: which we neede not to ghesse at, seeing the holy Ghost hath set it downe; namely, that wee must remoue all olde leauen of corrupt doctrine (Matthew 16. 12) out of our hearts; and the leauen of sinne and wickednesse, 1. Cor. 5. 7.

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out of our liues, if wee professe communion with Christ. This is a point worth our marking; for, vnlesse we doe so, wee shall haue no benefit by the sacrifice of Christ: for if we will liue in this olde leauen, we must neuer looke to receiue Christ Iesus into our hearts. Lastly, every person receiued the passe-ouer in haste, with shoes on their feete, with stauies in their hands, and their cloibes girt vp, Exod. 12. 11: yet this we must vnderstand onely of the first passe-ouer in Egypt; for Christ did eate it *sitting*. Now this ceremonie vsed in the first passe-ouer, signified thus much; that if we looke to haue benefit by Christ, we must be of this minde to be alwaies ready to leaue this world, and be prepared to go when & whither God shall call vs: We must not haue our hearts glewed to earthly things, but alwaies ready to receiue Gods commaund, and to goe at his call. These be the significations of the Passe-ouer: which wee must remember to make good vse of in the course of our liues. And thus much of the first branch of this act of *Moses faith*, in ordaining the Passe-ouer.

The second branch of this worke is this, *And the effusion of blood*: that is, the sprinkling of the blood of the Lambe vpon the posts of their houses, and vpon the doore checks; which was a token to the Israelites, that the destroying Angell should not strike the first borne of the *Israelites* either man or beast. In mans reason, this may seeme to be a weake & simple meanes; yet God ordaines it to preserve all the first borne among the *Israelites*. And thus the Lord vseth to deale, that his people through the weakenesse of the meanes, might be brought to acknowledge God to be their protectour and defender. When the *Israelites* were stung with the serpents, a man would haue thought it had beene the best way for their curing; to haue giuen them cunning Surgeons; but the Lord ordaines onely a dead serpent of brasse, which they must looke vp vnto, and be cured. A weakemeanes it was, and yet the Lord vseth it; because hee would haue them to giue all the glory vnto him,

Luke 22. 49.

Numb. 21.

Verse 8.

Moses Faith. the II. Chap. to the Hebrewes. 443

him, and not to ascribe the same either to themselves or to the meanes.

Further, this *sprinkling of the blood* vpon the doore cheeks and the posts of their houses, had a notable signification: namely, of the *sprinkling of the blood of Christ* vpon the doors of our hearts: to which *Peter* alludeth, 1. *Peter* 1. 23 *Through the obedience and sprinkling of the blood of Iesus Christ.* And *Dauid*, when he saith, *Sprinkle me with Hyssop and I shall be cleane*: *Dauid* knew well that the blood of beasts could not take away sinne, and therefore no doubt by his sauing faith, he had an eye to the blood of the *Messias* vnder legal tearmes. Whence, we are taught this lesson: that as the *Israelites* with their bodily hands did sprinkle y^e blood of the *Paschall Lamb* vpon their doore cheeks, & the posts of their houses: so by the hand of faith, every one of vs must sprinkle the blood of *Christ* vpon our owne hearts: which we shall then doe, when we doe not onely in generall belecue that *Christ* is a *Saujour* and *Redeemer*, but particularly that hee is a *Redeemer* vnto vs; and that the merits of his death, and the benefit of his blood are ours.

Obiect. But some will say, If this be so, then all is well, for I doe beleue this? *Answer.* Heerein very many deceive themselves, thinking that they haue faith, when indeede they haue none. For, looke vnto their wayes, and see into their hearts by their liues; and it wil easily appeare, that they haue nothing in them but ignorance, security, & presumption in sinne. Now, such men are deceiuers of their owne soules; for after this *sprinkling* followeth sanctification, and rising from dead workes to newnesse of life: so that they that liue in sinne, and yet say they haue faith, deceive themselves. For, if a mans heart be sprinkled with the blood of *Christ* through faith, it will change his life & conscience, and make him a new creature; for, *Christes* blood is a cleansing and purifying blood, insomuch as where it is truly sprinkled, it certainly cleanseth: *Hebrewes*

brewes 9. 14. And thus much of this ceremonie of *sprinkling*.

Now followeth the end of both these actions, in these words: *Let he that destroyed the first borne should touch them.* Let vs examine the words in order: First, by the *destroyer*, is meant the Angell of God (as wee may see in the Storie, Exod. 12. 19): who at midnight smote all the first borne of Egypt both of man and beast. Where by the way wee may take a view of the wonderfull power and strength of Gods Angels, and also of their admirable swiftnesse and readinesse in doing the will of God, that in one night euen at midnight, one of them could passe through the Land of Egypt, and kill all the first borne of man and beast, in euerie place of the Egyptians. The like we may see in the destruction of *Senacherib*'s host, by one Angell in one night.

Isay 37. 36.

The first borne: that is, both of men and beasts. So it is in the Story, Exod. 12. 29. But being so, it may not vnfitly be demanded, How this *Passer-over* could be a Sacrament, when as euen the *beasts* of the Israelites had benefit by it, for, they were spared by reason of this *sprinkling of the blood of the Paschall Lamb*? *Answer.* That hindreth not why it should not be a Sacrament. For, wee must consider this *Passer-over* two wayes: First, as a meanes of temporall deliuerance; and so the beasts had benefit by it. Secondly, as a signe and seale of our spirituall deliuerance from hell by the sacrifice of the Lamb of God Iesus Christ, which is the thing signified; and so it is a Sacrament for mans saluation: and thus the beasts had no benefit by it. The water that flowed from the rock in the wilderness, was a Sacrament, and the beasts drank of the water, but yet they did not partake of the Lords Sacrament: for, wee must consider that water two wayes; first, as a meanes to quench thirst, and consequently as an outward benefit to preserve the life of the creature, & so the beasts had a benefit by it: but consider it as a signe & seale of the water of life, and so their beasts had no benefit by it, but onely the believing people.

1. Cor. 10. 4.
Numb. 20. 11.

It followeth; *Shouldst touch them.* Here is the very vse and ende of both the former actions; *That the angel might not hurt them,* but passe by the Israelites houses. Here consider a notable point, concerning Christ, the true Pasleouer: namely, that they which haue their hearts sprinkled with his blood, shal be preserved from everlasting damnation; and not onely so; but hereby they shall haue deliuerance from all temporall iudgements in this life, so farre forth as they are curses, & hurtful vnto thē. So wemay read, before the destruction came to the city of the Iewes, the angel of God went through the citie with a writers ink-horne, to set a mark upon those that did mourne and crie for their sinnes. And David saith, *the righteous man standeth upon a rocke, so as the floods of many waters shall not come neere him.* This is a point of great vse: and the consideration hereof, should moue all persons that haue beene carelesse in religion, now to become carefull and desirous to haue their hearts washed in the blood of Christ: & those also which haue any care, must haue double care hereof; for they haue freedome and securitie, both in temporall, and eternall iudgements.

Ezek. 9. 4

Psal. 32. 7.

Obiect. But many of Gods deare children are taken away in common iudgements. *Ans.* True: but yet they are neuer hurt thereby; but the iudgement and affliction is sanctified vnto them, because they haue their hearts sprinkled with the blood of Christ. And as for those whom God knoweth it good for, they are deliuered in generall iudgements, and preferred for his glory, and vse of the Church.

But how did the Angel destroy the first born in Egypt, both of man and beasts? *Ans.* By taking from them their temporal liues, by destroying or killing their bodies. That is the sense, and plaine meaning of the holy Ghost: & to this signification answereth the word in the originall. Now some doe abuse this place, & such like, for the ouerthrowing of the ancient censure of the church in excommunication: for

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(say they) the practice of S. Paul, 1. Cor. 5, is the principall ground of excommunication; where Paul bids that the incestuous man be given to Satan for the destruction of the flesh. Now, they that denie excommunication, would haue that place to bee interpreted by this, because the same word is there vsed: and therefore (say they) Pauls words must bee vnderstood, of destroying the incestuous mans body, and taking away his temporall life. This interpretation doth quite ouerthrowe excommunication: for, if nothing else be there vnderstood, but onely the tormenting of the body, then excommunication is not thence prooued. But the truth is, that that censure which the Apostle vrgeth there, cannot bee vnderstood of the punishment of the body: which I prooue thus. In that place S. Paul opposeth the flesh and the spirit. Now vsually, when he maketh this opposition, *Flesh* signifieth the Corruption of the whole man; & the *Spirit* signifieth the grace of God in the man: so that his plaine meaning is this, *Let him be deliuered to Satan for the destruction of the flesh*; that is, for the destruction of his naturall corruption, and of the body of sinne.

Further, where it is said, *the first borne*, wee must vnderstand it of the first borne among the Egyptians, both of man and beast. And whereas he saith, *should touch them*, he meaneth the *Israelites*, who were not touched in this destruction.

Hence we learnetwo points further. 1 The first borne of Egypt are destroyed, both of man and beasts. This is markeable: for the Egyptians in former times destroyed the Israelites children, and especially their first borne; for they slew all the males, lest they should increase in their land: and now it comes to passe, that their children, euen the principall of them, their first borne are slaine for the Israelites sake; and when they are preserued. Where wee may obserue a most righteous, and yet an vsuall kinde of iudgement with God. Hee doth often punish the wicked in their kind, with their owne finnes: This is true euen in the

the best, so farre forth as they are sinnefull. The same iniurie which *Dauid* did to *Uriah*, was done vnto him, by his owne sonne, euen by his sonne *Absolon*, 2. Sam. 10. v. 10, 11. and 16. 21. And this, our Sauiour Christ teacheth vs, saying (Math. 7. 1.) *Iudge not, that ye bee not iudged.* We find this true likewise by experience: they that giue themselves to back-biting, rayling, & slaundering, by the iust iudgement of God, haue for the most part the same done vnto themselves by others; so that men are often punished in their owne sinnes. For, God hath his store-housefull of iudgements, and hee can punish men what way hee will. But hee oft obserueth this order, to punish men by their owne sinnes, and to catch the wicked in their owne deuises.

This must bee a motiue to make vs to looke vnto our selues, and to haue care against all sinnes of the second table; for, looke wherein thou takest thy pleasure to Gods dishonour, therein shalt thou feelee and see Gods iudgement vpon thee, to thy correction and confusion. Psal. 109. 17, *As hee loued cursing, so shall it come vnto him; and as hee loued not blessing, so shall it be farre from him.* This, *Adonibezek* felt and confessed, when his thumbes were cut off, Iudg. 1. 8, 7, *As I haue done, so God hath rewarded me.*

Lastly, in that the destroyer killeth the first borne of Egypt, marke a strange kinde of Gods iudgements. King *Pharaoh* and his people sinne, because they wil not let the Israelites goe; but the punishment of their sinne, is laid vpon their children and cattell. The like wee reade of 2. Sam. 12. 14, when *Dauid* had committed those grieuous sinnes of adulterie and murder, a part of his punishment was the death of his child. When he numbred the people, the plague light on them, 2. Sam. 24. Now we must not too curiously prie into the reason of this course of Gods iudgements: for he is not bound to giue account of his actions, & yet in reason we may see the equitie thereof. For, we must consider of kingdomes and societies, and of townes and families,

lies, as of bodies: every societie is a body, and the particular persons therein, are members of that body. Now, looke, as it is in the naturall body: so it is in the body ciuill or politicke. Oftentimes in the naturall body, when the stomach is sicke, the head aketh; the braine is wounded, and the heart aketh; the foote is hurt, and the head aketh; and the offence of the tongue may be punished with stripes vpon the backe: Euen so it is in ciuill societies, the Prince sinneth, and the people are punished; or, the people sinne, and the Prince is punished. This is no iniustice with God: for sith Prince and people make but one body, and so Parents and children, God may iustly lay vpon any member, the temporall punishment of sinne committed by another. And thus much of this example; and of the faith of

Moses alone.



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The Israelites Faith.

VERSE 29.

By faith, they passed through the red sea, as by drie land: which, when the Egyptians had assayed to doe, they were drowned.

Hitherto wee have heard the faith of Moses alone, highly commended, in two examples. Now followeth a commendation of his faith with others: so that heere is a new example of faith; to wit, of the *Israelites* together with *Moses*. For, *Moses* is heere to be considered not onely as one of them, but as a principall agent in this work of faith. And here their faith is commended vnto vs by a wonderful strange action, which they did, through the power and goodnesse of God: namely, by their *passing through the red sea*; not by passing ouer it: for, that might haue beene by Art; but *through it*: which is aboue nature and Art, & meere-ly miraculous. This fact of theirs is largely set down, *Exod. 14.* And, that it might appeare to be euery way wonderful as it is indeede, the Author of this Epistle commends it by two circumstances; which notably set forth vnto vs the strangenesse hereof. First, by their *manner* how they passed through; namely, *as by dry Land*. Secondly, by *ÿ time whē*; namely then, when the *Egyptians* following *thē*, were drowned.

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Here first we will speake of the fact it selfe, and then of the circumstances.

The fact is set downe in the first words; *By faith they passed through the red sea.* The words are plaine of themselves; and offer vnto vs sundry points worthy our obseruation. And first, it may be asked, who they were that heere passed through, by faith? The answer is, *the Israelites.* But some will say, we reade in the Historie, that when the people came to the red sea, they were wonderfully afraide, and murmured against *Moses*, saying, That it had beene better for them to haue liued in the bondage of *Egypt*, then to come into the Desert and there die. Now, how can they murmur impatiently and fearefully, and yet passe through by faith? *Answer.* At the first indeede they murmured, when they saw the danger they were in, hauing the huge Armie of *Pharaoh* following them, and the red sea before them, and hills and mountaines on each side. But how soeuer they murmured at the first, yet when *Moses* spake words of comfort vnto them in the name of the Lord, bidding them *not to be afraid,* &c; and when he held vp his rod, and entred into the red sea before them, then they followed him *by faith:* and heere vpon the holy Ghost giues vnto them the title of true beleeuers.

Heere we may learne, that true faith in Gods children, is mingled with vnbelieve. The Israelites faith was true faith, but yet it was very imperfect and weak: for, if it had beene perfect & sound faith, they would neuer haue murmured, nor haue beene impatient and fearefull. But looke as it is in nature, so it is in grace. In nature we cannot passe from one contrary to another, but by the mixture of the contraries: As, in light and darknesse, the one doth not followe the other immediatly; but first, there is a mixture of them both in the dawning of the day, and closing of the night: and so it is in other contraries, euen in thole which concerne the soule: Vnbelieve is a sinne; faith is a vertue and grace contrary to it. Now vnbelieve cannot

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Exod. 14. 11,
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be expelled by faith, before there be a mixture of them both, and so when faith preuaileth, vnbeliefe decayeth; neither can faith be ever perfect, because it is ever mingled more or lesse with vnbeliefe.

This plainly ouerthrowes the opinion of the Church of Rome, who say, that after a man is regenerate, and beleeues, there is nothing in him that God can hate. For they imagine that he is so thoroughly sanctified, that there is nothing in him which may properly be called a sinne: but here we see their doctrine is false, seeing faith & vnbeliefe are alwaies mingled together.

Secondly, as it falls out with faith, so it is with the rest of Gods graces: looke as faith is not perfect, but mixed with vnbeliefe, so are all other graces of God whatsoeuer. The feare of GOD is not perfect in a man nor the loue of God: for, the feare of GOD is mingled with the feare of men; and the feare of GOD for his mercy, is mingled with the feare of GOD for his iudgements. And heereby many are deceiued; for when they feare GOD for his punishments, they thinke themselues to be most miserable and voyde of grace: but they deceiue themselues. For there is no man vpon the earth that feareth GOD onely for his mercies, and doth not feare GOD also for his punishments in part; for Gods graces in this life are euer mingled with their contraries. And therefore to imagine that a man may feare GOD for his mercies onely, and not for iudgements also, is to conceiue of such a man as none is, nor can be in this life; for the best feare that is in any man liuing, is a mixt feare.

Further, when *Moses* had spoken words of comfort vnto them, the vnbelieuing and fearefull Israelites, do stir vp their hearts to belieue. So wee accordingly must labour and strue against that in-bred vnbeliefe which is in vs: for every man hath innumerable sinnes in him that resist faith; and if they bee not checked and suppressed, they will master his faith: but hee that would haue faith

to continue and last; must strue against natural vnbeleefe, as the Israelites do in this place; and as the man in the Gospel, Mark. 9. 24. when hee said to Christ, *Lord, I beleene, helpe my vnbeleefe*, knowing that his vnbeleefe did suppress his faith. And so did the Disciples of our Sauour Christ; when they prayed, *Lord increase our faith*, Luk. 17. 3. And *Dauid*, being oppressed with deadnesse of heart, stirres vp his faith, saying; *Why art thou cast down, my soule? &c. waite on God*, Psalm. 42. v. 11. For, he that hath faith, is troubled with vnbeleefe; and the more it troubles him, the lesse he beleeueth, vnlesse hee strue against it manfully.

2. *Quest.* But how many of the Israelites beleued, and went ouer by faith? *Ans.* Not all: for *Paul* saith, *With many of them God was not well pleased; for they were ouerthrowen in the wildernes*: 1. Cor. 10. 5. Which shewes, that all that passed ouer had not true faith; for, some beleued: and by the force of their faith, all went ouer safely.

Hence wee note this (which hath beene often taught vs) that an vngodly man receiue many temporal benefits, by the societie of Gods people which beleue: as here the vnbeleeuing Israelites had this benefit, to goe through the redde sea safely, by reason of those that beleued. And in the former example, the brute beasts were freed from killing by the Angel, because they belonged to the host of the Lords people. Now, shall a brute beast haue benefit, by being with GODs people, and shall not a man much more? Yes vndoubtedly: for, so wee may reade, that for *Pauls* sake, all the Mariners and Souldiers that were in the Shippe; were saued from drowning. Act. 27. 24. This point must perswade euery one of vs, to make choyce of the godly for our societie, and company, with whom we liue and conuerse; for, by them we reape many benefits, and freedome also from many heauy iudgements.

The third point is this; *When did the Israelites beleue?*

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This circumstance is worth the marking : They beleueed when they passed through the redde sea; for, they beleueed not onely in generall, that GOD was their GOD, as hee had promised to their fathers : but they beleueed, that GOD would bee with them, and giue them life in the middle of the redde sea. A notable point. They beleueed (as it were) in the middle of their graues (for so might the redde sea be well called) that GOD would giue them life euermlasting, and preserue them safely through the sea, and from their enemies.

In their example wee are taught the same dutie, to doe as they here did. The childe of GOD in this life hath innumerable causes of desperation: and sometimes his owne conscience will take part with Satan, in charging the soule to bee in state of damnation. In this heauie case, what must bee done? Surely, at this time, when a man is a cast-away in himselfe, he must euen then beleue; beeing in hell (as it were) hee must beleuee that God will bring him to heauen. It is nothing for a man to beleuee in prosperitie, and peace; but in time of desperation to beleuee, that is a most worthy faith: and indeede, then is the right time for a man to shew his faith, when there is in himselfe no cause of beleueing. *Obiect.* But when a man is in this case, he cannot beleuee. *Answe.* Indeeede to beleuee then, is a wonderfull hard thing, and a miracle of miracles: But yet this is the propertie of true faith, so to doe; and if there bee but one dramme of true faith in the heart that despaires, howsoeuer it may for a time lie hidde, as dead: yet at the length it will make him to hope, and waite for mercy and life at the hands of Almighty GOD. And therefore, if it shall please GOD, at any time to lay a torment vpon our consciences, so as wee shall strue with the wrath of GOD, thinking that hee hath cast vs away; yet for all that, then we must beleuee GOD's promises, and set before vs his mercies, and therewith refresh vs. And if this faith were not, the childe of GOD many sundry times

were in a most miserable case; the Lord therefore hath most mercifully provided to helpe him, by the grace of faith. When a man is past all hope of life, he must then beleue and hope for life, as the Israelites did in the red sea, for preservation. And vndoubtedly, this is a comfortable signe of grace, if a man in the horror of conscience, can shewe forth the least sparke of true faith.

Fourthly, note the effect and issue of this faith. *They passed through the red sea.* We say vsually, that water & fire be vnmercifull creatures; and therefore the naturall man feares them both: but the *Israelites faith*, makes them not to feare the water; but it makes them bold, euen to *passethrough the sea.* The like we may see for fire, in the 3. children, Dan. 3. 16. 23; who were not affraid of the hot burning ouen, but were as bold in it, as out of it. Rauinous & wilde beasts are terrible vnto men; but faith makes a man not to feare them; and therefore *Daniel* feares not the Lyons, though hee were throwen into their denne to bee deuoured, Dan. 6. 21. Great is the fruite and force of faith: it takes from a man the feare of those creatures, which by nature are most terrible. And here we see a cause, why the holy Martyrs of God died most cheerefully. A man would thinke it strange, that one should goe into the fire, reioycing, as many of them did: but the reason is, Because they had faith in their hearts, which taketh away the feare of the most fearefull creatures.

But if it bee so (may some say) that the Israelites by faith went through the redde sea, not fearing the water; why may not we that beleue, now doe the same? for wee haue the same faith that they had. *Answe.* Wee haue indeede the same faith, and yet wee cannot passe through waters as they did. For, their faith rested on two promises; first, on this made to *Abraham*, *I will bee thy God, and the God of thy seed*; Secodly, on a particular promise made to *Moses*. For, when he comanded him to goe through the red sea, with all the people, a promise, to keepe and preserue them; and this

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they beleued, and so went through. Now, how soeuer we haue justifying faith, hauing the same generall promise; yet we haue not the like particular promise, That if wee passe through the red sea, God will be with vs and saue vs. And therefore, if any man shall aduenture to doe so, let him looke for nothing but death; for, it is not an action of faith, but of presumption. And therefore Peter sunke, when hee would needs walke vnto Christ vpon the sea, hauing no such hold vpon Gods speciall promise, as here they had; and the Egyptians following presumptuously were drowned. Wherefore, let vs here be warned, not to attempt to doe extraordinary workes, without Gods speciall warrants: for, a particular faith, requires a particular promise, besides the generall promise of God in Christ.

Further, let vs here obserue a wonderfull worke of Gods mercy and power. When these seruants of God were brought into extremitie of danger, so as they were in a desperate case for their temporall life; yet then the Lord findes a way of deliuerance. And indeede, if a man consider aright of it, hee must needs acknowledge that these Israelites were in a pittifull case; for, they had the red sea before them, and mountains on each side, and themselves hindred from flight, by their bag and baggage, and with their children, and the huge hoste of *Pharaoh* behinde them; so as to mans reason, there was nothing but present death to bee looked for: yet the Lord in mercy to saue them, makes a way where there was no way, and opens them a gappe to life, when naturall reason could lay before them nothing but violent death. Which shewes the wonderfull mercy of God, to his owne people and seruants. And the like thing we may read of in *Dauid*, when he abode in the wildernesse of *Maon*: for there *Saul* followed him, and he and his men compassed *Dauid* and his men round about, 1 Sam. 23. 26, 27. Now, what hope of deliuerance was there for *Dauid*? Ans. Surely this only: *Dauid* was the seruant of God, & the Lord preserved him, that hee might

rule his people after *Sauls* death; and therfor *he* escapeth, though wonderfully; for, a messenger comes to *Saul* and bids him haste; for the *Philistims* invaded the Land; and so *Saul* returned from pursuing *Dauid*, and went against the *Philistims*.

Hence we learne this generall rule, that in the extremitie of all danger, God hath meanes to preferue and saue his owne children and people. Which must teach vs, to commend our case to GOD, and to rest on him in all dangers; for, when our case is desperate in our fight, then are we fittest for Gods helpe. Let vs therefore in such cases, learne to practise our faith; and then especially to cast our selues vpon GOD. This, *Iehosaphat* did most notably: for, beeing assaulted with the huge armies of the *Moabites*, *Ammonites*, &c. he praied vnto the Lord mo't feruently, saying; 2. Chron. 20. 12, *Lord, there is no strength in vs, wee knowe not what to doe; but our eyes are towards thee*; and, thus doing, was preferued; for, God will in no extremitie forsake them that trust in him.

The red sea.] In many places of the olde testament, it is called *the sea of rushes*, *Psal.* 106. 7, 9. Or, *the sea of sedges*, *Ier.* 49. 21. It is a corner of the Arabian sea, that parteth Egypt and Arabia. Those, which haue seene it in trauell, say, it hath no other colour than all other seas haue; Why then is it called *the red sea*? *Answ.* To omit many supposed causes hereof, ther betwo especially, for which it is so called. 1. Because of the red sand; for both the bottome of the sea, and the shoare, are full of redder sands, than ordinarily is else-where. 2. Some thinke it is called the redde sea, by reason of the sedges and bul-rushes which growe much at the sea side, and bee of a redde colour; which, by reflection, may make the same colour appeare on the water. But this neede not to trouble any man; for the holy Ghost vseth the same name, which commonly the men of that countrey gaue vnto it. And thus much of their fact, that they by faith passed through the redde sea. Now

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we come to the two circumstances, whereby it is commended.

The first circumstance is, the manner of their going through the red sea: *they went through as on dry land.* This must not be conceived to be, by help of bridge or shippe, nor by meanes which men vse, as swimming, sailing, or wading; but their passage was miraculous: for, the waters stood like walls on both sides of them. And the channel of the sea was as a pavement or dry land; Exod. 14. 22. which notably setteth forth the strangeness of this fact, shewing that it was a wonderfull work of God. And this also confuteth certaine enemies of the Scripture, who have cauilled at all the miracles which are recorded therein: accounting of Moses but as a Magician and Sorcerer, & of the miracles which he did, as of illusions: and for this miracle they make no account of it; for (say they) Moses being a great scholar, and a wise man, knew the time of the rise and fall of the waters, & knew the fords and shallowe places: therfore he took his time, and found a place so shallow, that when the tide was past, the sands were bare & dry (as the marshes in England are) and then he led the hoast of Israell through. But Pharaoh & his hoast following them, were drowned, because they went through at the flowing of the sea? *Ans.* Whereas they say that this their passage was no miracle, heere we see it is ouerthrowen by this circumstance of the manner of their passing ouer: for, the bottom of the sea was as a pavement, & as ground on which no waters fal. Now, in most places of the sea, where the waters ebb and flowe, the ground is neuer fully dry, but watery and full of moist places.

Againe, the waters passed not away as at an ebbe, but stood as walls on each side of the hoast of Israell, both on the right hand and on the left: both which shew plainly, there was no vantage taken by the ebbing and flowing of the water (as vngodly Atheists do cauill, deriding Gods works to their own destruction) but a mighty & miraculous worke.

Exod. 14. 22

work of God, first making the waters stand like two walls, and then making the earth vnder it firme & dry, contrary to nature in them both.

The 2. circumstance is, concerning the time when they passed through; euen, then when the *Egyptians* assaying to doe the same, were drowned. Marke the words; for the thing is strange. The *Egyptians* come armed after the *Israelites*, with a huge great Armie. Now, the *Israelites* they take in to the sea; and the *Egyptians* seeing them, stand not still vpon the banke, but aduenture after them, not by ship, but the same way that the *Israelites* tooke before them: but yet without any warrant or commaundement from God: so great was their malice against them; & yet a man would haue thought they durst neuer haue aduentured into the sea after them, especially as they did.

Here, by this fact of *Pharaoh* & his men, we learne, that when God forsakes a man, and leaues him to himselfe, he doth nothing else but run headlong to his own destruction. God (as *Moses* saith), raised vp *Pharaoh* to shew his power vpon him: and now it pleaseth God to leaue him to himselfe, and he pursueth the *Israelites* to his own destruction. And this is the course and state of all those that are forsaken of God: The consideration whereof must teach vs a speciall clause to be vsed of vs in our prayers: wee must euer remember to pray for this, That God would neuer wholly forsake vs, nor cast vs off. This condition is more fearefull than the estate and condition of any creature in the world besides: for when God forsakes a man; all that he doth, is hastening himselfe to his owne destruction. *Dauid* knew this well, and therefore he praies, *Oh, knit my heart vnto thee, that I may feare thy name*, Psal. 86. 11. And againe, he praith that the Lord would not forsake him over-long, Psal. 119. 8; as if he should say, if it be thy pleasure to try me by leauing me to my selfe: yet, O Lord let it be but for awhile, forsake me not over-long. This is the scope of the sixt petition, *Leade vs not into temptation*: where wee are taught to pray,

pray, that God would not forsake vs, or leaue vs to our selues; or to the power of Satans; but that he would be with vs, and shew his power in our weaknesse continually. And this may enforce vs vnto this petition: for, the consideration, That men forsaken of GOD, doe nothing but worke their owne destruction, is many times a cause of great trouble of minde. For, some desiring to see such as hang or drowne themselves, by beholding of them get this conceite into their heads, that God will likewise forsake them as he hath done these whom they behold, & so shall they make away themselves; whence followeth great trouble, & anguish of soule for a long time. Now, how must a man or woman in this case helpe themselves? *Answer.* The best way is, by prayer to craue at Gods hands, that he would euer be with them, and neuer wholly forsake them. And further, this must be remembred withall, that GOD will neuer forsake any of his seruants before they first forsake him: and therefore they that can say truly and vnfainedly, that they desire to serue God, and to be his seruants, and seekethis blessing by prayer, they may stand fast on this ground, that God will neuer forsake them, till they first forsake him. And therefore *Azariah* the Prophet saith notably to King *Asa*, 2. Chron. 15. 2, *The Lord will be with you while you be with him; and if ye seeke him, hee will be found of you: but if ye forsake him, hee will forsake you.* And *Iames* saith, *Draw neere to God, and he will draw neere to you,* Iames 4. 8. It was neuer heard that God did euer forsake any that did seeke him. And if the causes were knownen why men make away themselves, it would prooue (generally) to be thus; because they first by some fearefull sins haue forsaken God, & then he in his Iustice forsakes them. And therefore they that are troubled with this temptation, must pray that they may sticke fast vnto God by faith and holinesse: & so will he neuer forsake them.

Secondly, in this circumstance, that the *Egyptians following the Israelites, were drowned*, we haue a notable pattern
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of the state & condition of all persecuters of Gods church. In Pharaoh and his host wee may see their end, which is vsually destruction: that is their reward for persecuting Gods Church. *Cain* slaies *Abell* that notable seruant of GOD: but his reward was this, hee was cast forth of Gods Church, Gen. 4. 11. 13, and stricken in Gods iust iudgement with finall desperation. *Saul* persecuted *Dauid*: but his end was to kill himselfe with his own sword, 1. Samuel 30. 4. And *Iesabell* she persecutes the Prophets & children of God: but her end was this, *the dogs did eate her flesh*. The whole stock of the *Herods* were great enemies to Christ: But their name was soone rooted out; and *Herod*, called *Agrippa*, that slew *Iames*, and persecuted *Peter*, was eaten vp of wormes. Many great Emperours in the primatiue Church were persecuters: but they died desperately. And *Iulian*, for one, once a Christian, died blaspheming Christ; & casting his blood vp towards heauen, cried, *Thou hast ouercome ô Galileen, thou hast ouercome*. And to come neerer these times; what reward from God the persecuters of the Church haue had, we may reade in the booke of Acts & monuments, which was penned for that purpose. And to come to these our daies, the whole band of those that call theselues leaguers, in *France*, *Italy*, *Spaine*, &c. like the *Tabernacles* of *Edom* and the *Ismaelites*, *Moab*, and the *Agarims*, &c. Psal. 83. 5, 6, they vow the destruction & persecution of Gods Church: but yet Gods Church stands; & he so contriues the matter, that they draw swords against theselues, & slay & poyson one another. Herein doth God graciously make good his promise to his Church, that *the weapons made against her shal not prosper*. And *Zachary* 12. 3, there is a prophecie of y^e Church in the new Testament: the Lord saith, *He wil make Ierusalem* (that is his Church) *an heauy stone* for all people that lift it up shal be torn, though all the people of the earth be gathered against it: where the Prophet setteth down, notably, what shal be the condition of those that persecute Gods Church: the more they persecute her, the more they shall haue Gods hand

2. Kings 9. 35.
36.

Acts 12. 23.

Ma. 24. 17.

hand against them to confound them. Dan. 2. 34, there is mention made of a stone-heaven out of a rock without hands, which smote the image upon the feet, which were of syron & clay, & brake them to peeces. By that stone, is meant the kingdom of Christ, which shall dash in peeces the kingdoms of the earth, which set themselves against Christ, and his kingdom. For, Christ must raigne till hee haue put all his enemies vnder his feet: so that destruction is the end of the enemies of Gods Church. For, *the hand of the Lord shall bee known among his seruants, and his indignation against his enemies.* I say, 66. 14. And thus much of the 2. circumstance.

Now, in this whole fact of the Israelites passing thorough the red sea, towards the Land of Canaan, there is a notable thing signified; namely, *Baptisme*. So Paul saith, *The Israelites were baptized vnto Moses in the sea,* 1. Cor. 10. 2. Yet wee must remember, it was not ordinary Baptisme, but extraordinary; neuer administred before, and neuer shall be so again, for ought we know. The Minister of this Baptisme, was *Moses*; an extraordinary Minister, as the Baptisme was extraordinary. The outwarde signe was *the red sea*; or rather, the water of the redde sea. The departing of the children of Israel out of Egypt thorough the redde sea, signifieth the departing of the children of GOD out of the kingdom of darkenesse, from the power of sin and Satan. And the drowning of *Pharaoh*, with all his hoste in the redde sea, signified the subduing of the power of all spirituall enemies, with the pardon and death of sinne; which stands partly in the abolishing of sinne, and partly in newnesse of life. And to this alludeth the Prophet *Micah*, saying; *He will subdue our iniquities, and cast all their sinnes into the bottome of the sea:* Micah, 7. 19. As if he should say, Looke as God subdued *Pharaoh*, and all his hoste, in the bottome of the sea; so will he cast, and put away the sinnes of his people.

From this we learne two points: 1. That the *Baptisme of infants* hath warrāt in Gods word, how soeuer some me

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be of a contrary opinion: for, here we see all the Israelites were baptized in the sea; and among them no doubt were many children. If it be said, this baptism was extraordinary, and is no ground for ours; *Ans.* True: it was extraordinary for the manner; but yet herein, the matter and substance, and the thing signified is ordinary, and the end all one with ours: and therefore the baptizing of infants in the red sea, is some warrant for the baptism of infants in the Church now adaies.

Secondly, here we may learne another instruction. As the *Israelites* went through the red sea (as through a graue) to the promised land of Canaan; so we must know, that the way to the spirituall Canaan, euen the kingdome of heauen, is by dying vnto sinne. This is a speciall point to be considered of euery one of vs: we professe our selues to be Christians, wee heare Gods word, and receiue the sacraments, which are the outward badges of Christians, and we perswade our selues of life euerlasting after death: wel, if we would haue that to be the ende of our iourney, then we must take the Lords plaine way in this life; which is, to die vnto all our sinnes. So it is said, *they which are Christ,* haue crucified the flesh with the affections and lusts thereof: where, this duty is inioyned to euery Christian; hee must crucifie the lusts and affections of the flesh, and not liue in sinne. For, a man cannot walke in sinne, and so runne the broad way to hell, and yet waite for the kingdome of heauen; these two will not stand together: and therefore, if we would walke worthy the calling of Christianitie, wee must haue care that all our sins, whether they bee of heart or life, little or great, new or olde, may be mortified and abolished. Many will for a time become ciuill, and seeme to be religious, especially when they are to receiue the Lords supper; but when that time of the sacrament is past, then they returne to their old custome in sinning againe: whereby it appeares, that their change was but in shew, to blind the eyes of men. And doe we not each Sabbath professe
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our ſelves good Chriſtians, and ſeeme to glory in it, by keeping this day with ſuch ſolemnitie? But alas! as ſoone as that day is paſt, many (& ſome euen this day) runne into all ryot. This is not Chriſtianity; this is not the way to heauen; but, if euer we thinke to come to Canaan, we muſt kill and bury our finnes, we muſt die vnto them; or elſe we ſhal neuer come to the ende of Chriſtianity: namely, eternall life. And thus much of this circumſtance, and alſo of the example it ſelfe.



Iofuahs Faith.

VERSE 30.

By faith, the walls of Iericho fel down, after they were compaſſed about ſeuen daies.

From the beginning of this chapter, to this 30. verſe, we haue heard two ſorts of examples of faith: the firſt, of beleeuers from the beginning of the world to the flood. The ſecond, of ſuch as were from the time of the flood, to the giuing of the Lawe in Mount Sina: and of both theſe, we haue hitherto intreated. Now here, and ſo forward,

ward to the end of this chapter, is set downe a third order of examples of faith; namely, of such as liued from the time of the giuing of the Law, to the time of the raigne of the Maccabees.

This 30. verse contains the first example of this ranke; namely, the example of *Iosuahs* faith, & of those that went with him into Canaan. And their faith is commended vnto vs by a notable fact of theirs; *the causing to fall the walls of Iericho*: the History whereof we may reade at large, *Iosuah* 6. The summe of it is this; Whereas the *Israelites* came vnto *Canaan*, and could not enter into the Land, by reason of the strength of *Iericho*, by which they must needs passe, nor could win it by reason of the huge walls of *Iericho*; the Lord promiseth to deliuer *Iericho* into their hands: onely the people must doe this; they must compassse about the walls *seauen daies*, & carie the *Arke* of the Lord with them, sounding with *Rammes* hornes, and shewte, and so the walls should fall downe. Now, the Lord hauing made this promise vnto them; the *Israelites*, and specially *Iosuah*, obey his commaundement, and beleue his promise: and thus doing, by faith the walls of *Iericho* fell downe, after they were compassed about *seauen dayes*. Indeed the power of GOD was the principall cause of this ruine of the walls: but yet because vpon their beleueing, GOD shewed this power, therefore is the downfall of them ascribed to their faith.

Here are many notable points to be learned. 1. Whereas the Text saith, *By faith the walls of Iericho fell downe*; wee may obserue the wonderfull power of true faith. *Iosuah* and the *Israelites* beleueed Gods promises, that hee would ouerturne the walls of *Iericho*: and as they beleueed, so it came to passe. So our Sauour Christ saith, *Matthew* 17. 20, *If a man had but as much faith as a graine of mustard-seed, he shall say vnto the mountaine, remooue hence, and it shall remoue, and nothing shall be vnpossible vnto him*: signifying, that by the power of true faith, such things as are impossible to

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mans reason, shall be brought to passe, if God haue promised them; as we see in this place, the mighty walls of Iericho fall downe by faith, which to mans reason is impossible. So, the Lord promised to *Abraham*, That he should be the Father of many Nations: yea, that all the Nations of the earth should be blessed in him. This was strange; but *Abraham* beleeued it; and as hee beleeued, so it came to passe; for, many Nations descended from him: and after the time of Christes ascension, when all the Nations of the world were called to the light of the Gospell, they were blessed in Christ, the promised Seede of *Abraham*: and therefore is hee called the Father of the faithfull in all Nations. And to come vnto our selues: To miserable men it may seeme a strange thing, that the power of the diuell and the strength of the flesh, should be overcome in vs: yet let a man beleue this promise of God; God so loued the world, that hee gaue his onely begotten sonne, that who so beleued in him, should not perish, but haue euermore life, Iohn 3. 16: I say, let him beleue this effectually, and hee shall finde by faith the Kingdome of sinne & Satan, in his heart and conscience, weakned every day more and more. And therefore S. Iohn saith not without cause, This is the victorie that ouercommeth the world, euem our faith, 1. Iohn 5. 4.

Genesis 17. 2.
and 18. 18.

2. Here obserue, that among the causes of the change & overthrow of Townies, Cities, & Kingdomes, this is one; namely, *faith in Gods promises*: Many men haue written of the change of Kingdomes, & do giue diuers reasons therof: But most of them omit the principall, and that is *faith*; by vertue whereof many times Kingdomes and Townies are brought to ruine and overthrow. God promised to *Abraham* & to his seed, that he would giue thē the land of *Canaan* for their inheritance: now, they beleued this promise; & heere wee see it comes to passe as they beleued; Iericho by faith is ouerturned & the rest of their Cities, & the people of *Canaan* dispossessed. So that we see, faith in Gods promises, is a means to Gods people, to ouerturn cities & kingdoms,

that are enemies to Christ and to his Gospell. God hath made a promise vnto his Church, that the *whore of Babylon*, Reuel. 18.2, that is, the Kingdome of Antichrist shall flourish for a while, but after it shall be destroyed; yea, such a ruine shall come vnto it, that the *Kings of the earth*, and all *great men and Marchants* shall bewaile the destruction thereof. Now, this promise being receiued by faith, and beleueed of Gods Church, shall vndoubtedly come to passe. It is in some part verified already (for we see, some Kingdomes and people haue renounced the cursed Doctrine and tyrannie of Rome; and many Christian Princes haue already shaken off the Popes yoke) yea, and this promise shall come to passe daily more and more. Let all the Kings of that sort doe what they can, and let the people set themselves neuer so much against Gods Church, yet *Babylon* shall *downe*: for, God hath promised so to his Church, and his Church beleueeth the same; and therefore by their faith it shall be brought to passe, in despite of the diuell.

Thirdly, here we learne, that when any City, Towne, or Kingdome, is to make warre either in defence of themselves, or in lawfull assault vpon their enemies; a speciall meanes for good successe heerein is true faith. Christian policie is a commendable thing in this case: but if policie be seuered from faith, it is nothing. Faith in Gods promises of protection and assistance, doth farre surpasse all worldly wisdom. And therefore good King *Iehosaphat*, when he was to fight against the huge Armies of the *Mobabites*, and *Ammonites*, gives this counsell to his people, 2, Chron. 20.20, *Put your trust in the Lord your God, and ye shall be assured: Beleene his Prophets, and ye shall prosper*; giuing a most notable instruction, and shewing that the best help for our defence, is faith in God, whereby we rest vpon his word and promise, that hee will helpe vs: yet this taketh not away the vse of meanes, but it giues the blessing and efficacie vnto them. Faith, wee knowe, is called a *shield*, among the spiritual armour of God, whereby a man awards

the blowes of Satan: and though that be the principal vertue of it, yet is it also a notable shield to defend men, even against their outward & visible enemies, & a most strong engine against thē, to work their overthrow. Hence *David* saith, *He will not be afraid for tenne thousand of the people, that should beset him round about.* They therefore that would defend themselves against their enemies (yea, and overcome them in lawful assault) must embrace & obey true religion; & with Christian policy, ioyne faith in Gods promises: for, by faith we make God our Captain, & through him we shall do valiantly, and beate downe our enemies on euery side. Psal. 3. 6.

Lastly, heere wee may learne, what a vaine thing it is to trust in outward worldly meanes. *The walls of Iericho* were both strong and high, and hard it had beene to haue ouerthrowen them by ordinary meanes: but yet we see, it proued but a vaine thing to trust vnto them, as the men of *Iericho* did; for, they found but little reliefe and defence in them: for, the Lord layes them flat to the ground; and so Iosh. 6. 10. the people of *Israell* went straight forward and tooke the Citie. So likewise it is a vaine thing to trust to mans strength, or in the strength of an horse, or in the number of men, or in riches, or in gifts of wisedome and learning, or in any other outward ordinary meanes whatsoeuer: the reason is, because God can ouerturne them with the least breath of his mouth.

This must admonish vs, that howsoeuer we vse ordinarie meanes of our preservation and helpe, yet euer wee must cast our whole care on GOD, and put all our confidence in him for helpe and safety: for, without him all other outward meanes are nothing but vaine helpes; For, *vaine is the help of man.* And thus much for the fact it self.

Further, this fact is set out vnto vs by two circumstances; to wit, by the *meanes* which they vsed, and by the *time* which they obserued for this exploit. For the first; when they came to *Iericho*, this strong Citie, which they must needs subdue (or else they could not this way enter

and possesse the Land, they do not goe about to ouerturne the Citie by vndermining, battering, or scaling the walls; but, according to Gods appointment, they go one by one in order round about the Citie walls day by day for one weeke space: and on the seauenth day, they compasse it seuen times; during all which time they kept great silence, saue onely that seauen Priests sounded vpon seauen trumpets of Rammes-hornes before the Arke, till *Iosuah* bade them shout. Now, in common reason, a man would iudge this rather to be some childish sport, then a means to fling downe these great walls. Nay, consider it well, and it may seeme a course tending rather to ouerthrowe themselves, then the walls of *Iericho*: for, they marched not in battell ray, as though they would pitch a field against the people of *Iericho*, or lay siege to their Citie; but they went in length one before another, so as they might compasse the Citie about. Now, if the men of *Iericho* should have come forth, and made assault vpon them, in all likelihood the *Israelites* had been ouerthrowen; so weake and feeble were the meanes. And yet the Lord for waighty causes, prescribes this course vnto them: to wit, 1. Heerby to try the faith of his people, whether they will beleue his promises or no, when they are enioyned to vse weake and feeble meanes, and in mans reason foolish.

Secondly, to make manifest in the weakenesse and insufficiencie of the meanes, his owne all-sufficient power and wiledome, for the furtherance of his glory: for, *through weakenesse is Gods power made perfect*, 2. *Corinthians* chapter 12. verse 9. Hence, our Sauour Christ, when hee was to cure the man that was borne blinde, *temperes clay of spittle, and layes it on his eyes*, *Iohn*, chapter 9, verse 6; A meanes in comon reason, rather fit to make a man blinde, then to recouer his sight: and yet Christ vseth it for the furtherance of Gods glory, in the manifestation of his Diuine power, whereby the people might knowe hee

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was able in himselfe, to doe whatsoeuer he would.

Now, looke what course the Lord here takes for the battering of *the walles of Iericho*, the like he vseth in overthrowing the kingdome of the diuell, *the spirituall Iericho*, especially in the new testament. For, after Christs ascension, when he intended to destroy the Kingdome of darkenesse, vnder which all the nations sate, he sets apart a fewe fisher-men, simple persons, waiting worldly wit & policy; neither did hee put a sword of flesh into their hands, but the word of God into their mouthes: and thus sent them to dispossesse the diuell out of all the world, and to batter downe the kingdome of darkenesse by their preaching. And now in these later daies, wherein the Antichristian kingdome of the Pope had spread it selfe through all places almost, God vsed the same weake meanes to overthrow it. For, hee set apart a silly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichrist receiued a greater wounde, than if tenne Princes had set themselues against it. And strange it is to see, how GOD ouerturneth all the stratagems deuised against his Church, and how hee vanquisheth the power of sinne, by the weakemeanes of the Gospel preached, and by the praiers of the Church; than which, to the world nothing seemes more feeble or foolish.

The consideration hereof, is of speciall vse: for, it may be, wee shall see Kings, and people of great power and number, to make reuolt from the Gospel of Christ, and to fall to Antichrist, embracing popery: hereat indeede, wee must be grieved, but yet withal, here is good cause of comfort vnto vs; for wee must knowe, that Satans kingdome must bee battered downe, not so much by the power of Kings, as by the breath of GODs mouth: not so much by the sword of flesh, as by the sword of the spirit. So it is said, that *the man of sinne*, euen *Antichrist must bee abolished*: not by the power of Princes; yea, let all the princes & potētates in the world do their best for him, yet

his kingdome must downe in Gods good time; for God will consume him with the breath of his mouth, and abolish him by the brightnesse of his comming, 2. Thes. 2. 8. that is, by the preaching of the word, in the mouthes of his Ministers, who are men voyde of all worldly power and policie.

Yet further, obserue the meanes. *They walke about the walles of Iericho seuen daies together.* If men should attempt the like enterprise at this day, in all likelihood it would cost them their liues; for, now there are deuised such instruments of warre, I mean great ordinance, & field pieces, that will kill afar off; & vndoubtedly, if ther had bin such instruments of war in this city, the Israelites could not so safely haue compassed the walles so many daies together, Whereby it appeares more than probable, that in those daies there were no gunnes knowen; no, not amongst the heathen, which at this day are so rife amongst Christians. Whence may be gathered, that these later daies are perilous times; for now mens heads are set to deuise more hurtfull meanes against the life of man, than euer the saueage heathen knew. For, beside the inuention of gunnes, which put downe all euidence of prowesse and valour, seene in Ancient warres; our age exceeds in contriuing such strange kindes of poysons, as were neuer knowen in former times. For, men haue now deuised poyson of that sort, that will kill a man, not presently; but a weeke, or a moneth, or a quarter of a yeare after: as appeares by the confession of those, that haue giuen themselves to studie and practice such hurtfull deuises. And it is worth the marking, that the principall inuention and practicers of such hurtfull inuentions, haue been of the Romish religion.

The second circumstance to be obserued, is the *Time* of this exploit. It was not on any of the first fixe daies, but on the seuenth; and that after they had that day compassed the citie about seuen times: then when the Priests blew the trumpets, and all the people shewted as *Iosua* bade them, the walles of Iericho fell downe; for this was the time

time which God had appointed for this exploit. The reason why God appointed seven daies, and seven times compassing on the seventh day, is not reuealed vnto vs in the word of God: and therefore wee may not curiously pry into it, nor yet (as some doe) hence gather, that seven is a perfect number. But from the consideration of the very time wherein the walles fell downe, wee may learne this; that if we would haue God to accomplish his promises vnto vs, we must waite for that time & season which he hath appointed: we must not thinke that God wil accomplish them when we appoint. But we must beleue Gods promise, and also waite his good leisure, and then will it come to passe. The Israelites compassed about Iericho one day, and the walles neuer stirre; yea, they doe so fixe daies together, and fixe times more on the seventh day, & yet they stand fast: The reason is, Because Gods appointed time was not yet come. But on the seventh day, when they had compassed them about the seventh time, all the people gaue vp the shout, & then they fel down; because that was the particular set time, wherein God would accomplish his promise.

Further, whereas they *compassed about the walles seven daies together*; it must needes be, that they went about them on the Sabbaoth day, for that was one of the seven. Now here a doubt ariseth: for, this was a seruile worke vpon the Sabbaoth, contrary to Gods commandement; which inioyned so strict a rest vpon the Sabbaoth day, that they might not kindle a fire thereon: how then could they lawfully compass the city on the Sabbaoth day? *Answer.* All Gods commandements in the morall lawe, must be vnderstood with this exception; *Thou shalt doe thus and thus, vlesse I the Lord command thee otherwise:* for, God is an absolute Lord, and so aboue the Lawe; and therefore may lawfully command that which the Lawe forbiddeth. In the second commandement he saith, *Thou shalt not make to thy selfe any graven image, &c.* And yet Moses by Gods speci-

all appointment set vp a *brassen serpent*, which was a figure of Christ. Vpon such a speciall command, *Abraham* lawfully offers to kill *Isaac*; the *Israelites* at their departure spoyle and robbe the *Egyptians*; and *Iosuah* with the people, here compasse the walles of *Iericho* on the *Sabbaoth* day.



Rahabs Faith.

VERSE 31.

By faith, Rahab the harlot perished not, with them which obeyed not, when shee had receiued the Spies peaceably.

IN this verse the holy Ghost proceeds further, in declaring the power of faith; and, for this ende, commends vnto vs the faith of *Rahab*. The words contain the summe and abridgement of the second and sixt chapters of *Iosua*: the meaning of them is plaine. The points herein to be considered, are three: 1. The person

person beleeuing; to wit, *Rahab*. 2. The reward of her faith given by *Iosuah*: *Shee perished not, but was preserved in the destruction of Iericho*. 3. The testimonie of her faith, so called by *Saint Iames*, chapter 2. verse 25, and set down in the end of this verse, *When shee had receiued the spies peaceably*.

For the person: *Rahab* was a woman of Canaan, dwelling in *Iericho*; as wee may reade *Iosuah* 2: there shee liued and had her abode: shee was no *Israeline*, but a forraigner in regard of her birth, and a Stranger from *GODs Church*. How then comes it to passe, that shee is commended for her faith, and here put into the Catalogue of these renowned beleeuers? Why are not the rest of the Canaanites preferred to this honour as well as shee? *Answer*. Wee must knowe this, that from the beginning of the world to the time of *Christes* ascension, the Church of God was small; sometime shut vp in some fewe families, as, from the flood, to the giuing of the Law; and after limited to a small Kingdom and people in the Land of Canaan, where the *Lords* people dwelt. During which time, all other Nations and people of the world, besides this little company, were no people of God, but strangers from the covenant of promise; and (as *Pau.* saith) *Without God in the world*. And how soeuer Gods Church was thus shut vp, as it were in a corner; yet now and then it pleased God to reach out his mercifull hand to some of the heathen, calling them into his Church, and receiuing them into his covenant: and they are called in the newe testament, *Proselytes*. In *Abrahams* family, his bond-men and seruants were circumcised, and made members of the Church of *GOD*. And in *Moses* dayes *Iethro* *Moses* father in Law, a Priest of Midian, obtained this at Gods hands, to be ioyned vnto Gods Church: and so was *Ruth* the Moabite, *Ruth* 3. 16: and *Naaman* the Assyrian, 2. Kings 5. 17: and as some thinke *Nabuchadonaxer*, *Daniel* 4. 3, but that is not so certaine. And so was the Eunuch of *Ethiopia*, *Candace the Queene of*

Eph. 2. 12.

Gen. 17. 27.

Exod. 18. 1.

of Ethiopias chiefe governour, Acts 8. 27. Now, as God in mercy dealt with these, so did he in like mercy call *Rahab* the harlot aboue all the people of Iericho; for, they trusted to their strong walls, and therefore died; but *Rahab* beleueed, that the God of Israell was the true God, and so had mercy shewed vnto her. Now, after the time of Christes ascension, God dealt more bountifully with the world: for he sent the light of his Gospell into all Nations; and (as the Scripture saith) *their sound went through all the earth, and their words to the ends of the world*, Rom. 10. 18.

The consideration of this limited estate of the Church of God for so long a time, serues to discouer vnto vs the error of those that maintaine and hold *vnuerfall calling* of all and euery man to the state of grace and saluation: but if that were so, then in former ages the Gentiles would haue beleueed; whereas we see, that before the ascension of Christ, the Church of God was but a small remnant, among the people of the Iewes onely; and not one of tenne thousand beleueed among the Gentiles. Now, if all men had bene effectually called, then all would haue received the promise of the Gospell; but many Nations in former ages neuer heard of Christ: and therefore there was neuer in all ages a generall effectuell calling of all men.

Obiect. Paul saith, God reconciled the world vnto himselfe by Christ, 2. Cor. 5. 19: and if that be so, then hee called all men effectually? *Answer.* We must vnderstand the Apostle according to his meaning: for, Romans 11. 15, he expounds himselfe, & shewes what he meanes by the world; saying, *That the falling away of the Iewes, is the reconciling of the world:* which cannot be vnderstood of men in all the ages; but in the last age of the world after Christs ascension; wherein God offered to all the world life euermore by Christ.

Further, *Rahab* is here noted by a notorious vice, shee is called a *harlot*; whereby, shee was infamous among the men of Iericho, Captaine of the Iewes which are enemies

to the new Testament, say, That the Author of this Epistle, and S. James doe great wrong vnto *Rahab* for calling her an *harlot*; for (say they) in *Iosuah* shee is called but a *Tauerne* or *Hostesse*?

Answer. Wee must knowe that the word which is vsed in *Iosuah*, signifieth two things; a *Tauerne* and an *harlot*. Now, take the word properly, as it is generally vsed in the olde Testament, and then most commonly it is put for an *harlot*. And therefore in the new Testament, *Rahab* hath no wrong done her, by this title. For, it is the thing that *Iosuah* intended, to shew what a one shee had beene: and therefore in speaking of her to the spies, hee bids them goe into *That harlots house*, *Iosuah* 6. 22; vsing such an Article as implies, that shee had beene infamous and notorious in that kinde. And yet we must not thinke that shee playd the *harlot*, after shee had receiued grace to beleue, but long before; for, *faith purifieth the heart*: neither will it suffer any sinne to raigne therein. Shee is called a *harlot*, therefore, in regard of her life past; for which, shee was infamous among the men of *Iericho*, before her calling to the faith.

Quest. How could she beleue, being a *harlot* in former times? for it is said, That neither fornicators, nor adulterers, shall inherite the Kingdome of heauen, 1. Cor. 6. 9. *Answer.* That is true according to the Law: but the Gospell giues this exception, *unlesse they repent*. And so are all legall threatnings to be vnderstood in the word of God.

In this circumstance of the person, and in the quality of her sinne, we may note the endlesse mercy of God towards sinners; for, he hath vouchsafed to call most notorious and grieuous sinners to the state of saluation: as *Isay* saith, *The Lord is very ready to forgive*, *Isay* 54. 7: yea, *with the Lord is plentiful redemption*, *Psal.* 130. 7. This appears, by vouchsafing mercy to *Rahab* a notable *harlot*: and as hee dealeth with *Rahab* here, so hath he shewed like mercy to other notorious sinners. King *Manasses* had sold himselfe to *Idolatri* and *witchcraft*; and had shed many bloods

exceeding much, and caused Iudah to sinne, 2. Kings 21, 6, 16; for which he was led captiue: yet when he humbled himselfe and prayed, God was intreated of him. 2. Chron. 33, 13. And Paul saith of himselfe; When he was a blasphemer and a persecuter, and an oppresser, he was receiued to mercy, though he were the head of all sinners; that Christ might first shew on him all long suffering, vnto the example of them, which shall in time to come beleue in him vnto euermlasting life, 1. Tim. 1, 13, 16.

The consideration of this exceeding mercy of God towards sinners, is of great vse. First, it armeth a poore soule against despair: whereinto the diuell would draw it vpon the view of the multitude; and greatnesse of his sinnes: for, many reason thus: My sinnes are so haynous, so many, and so vile, that I dare not come to God, neither can I be perswaded of the pardon of them: But behold heere the endlesse mercy of God, in forgiving sinnes to them that repent, though they be like crimson and scarlet, and neuer so many. This must comfort the wounded soule; and encourage all touched hearts, to repent, and to sue to the Lord for mercy and pardon.

Secondly, it must moue every one of vs now to begin to repent, if we haue not repented heretofore: and, if wee haue begun, to doe it more earnestly; for God is most mercifull, and with him is plentifull redemption. Yet wee must beware that we take not occasion heereby to liue in sinne, because God is mercifull: for, this is to turne the grace of God into wantonnesse; which Saint Iude makes a brand of the vngodly, and a signe of the reprobate, who (as the Apostle there saith) are appointed to condemnation: yea, this is a despising of the bonnifullnesse of God, which should leade them to repentance; and heereby they heape vp vnto themselves wrath against the day of wrath, Romanes, chapter 2, verses 4, 5. Let vs therefore remember this counsell of Paul, Shall wee sinne that grace may abound? God forbid. Wee must all, but especially young men take heede of this course: for, if wee blesse our selues in our heart, and say wee shall haue peace, though

though we live in sinne, God will not be mercifull vnto vs, but his wrath shall smoke against vs. Deut. 29. 19, 20.

Further note, that howsoever shee was a sinner, and a most infamous *harlot*; yet when shee repents, God doth honour and grace her with the title of a *believer*; and that among those most renowned beleaguers that euer liued before *Christ*: euen to be one of that *cloude of witnesses*, in who faith is commended to the Church for euer. Hence also

it is, that Saint *Matthew* reckons her in the *Genealogie* of *Christ*, to be one of his *predecessours*; when as *Amasia*, *Achaz*, and such like, who (for ought wee knowe) did ne-

uer repent, are not once named. Herein wee may see Gods wonderfull mercy in honouring sinners, if they doe repent. The consideration wherof must moue vs, not

onely to learne the doctrine of Repentance, and to haue it in our mouthes, but to labour that it may be settled in our hearts; that wee may shewe forth the power thereof in our liues. All of vs desire honour and reputation among men. Well: if wee would be honoured indeede, wee must

repent, and then God himselfe will honour vs; neither haue our sinnes made vs so infamous, as by our repentance God shall make vs honourable.

Further, concerning the partie: How could *Rahab* come by faith? seeing shee liued out of the Church, where the word was neuer preached vnto her.

Answer. If wee reade the *Storie*, wee shall finde that shee came to *heleam*, by a report of Gods miraculous worke for, when the Lord deliuered the *Israelites* out of *Egypt* through the red sea, and drowned *Pharaoh* therein with all his host, as they went further, he deliuered the Kings of the Nations into their hands: as of the King of *Babylon*, with the Kings of the *Amerites* and *Amalekites*. Iosua. 24.

Now, the report heereof came to the people of *Jericho*: whereupon they were taken with a wonderfull great feare. And howlonger the men of *Jericho* made no other

use of it, but to arme and prepare themselves to resist and beate backe the Israelites: yet this report wrought further with *Rahab*; and therefore shee came to the Spies, whom shee had receiued, and hid vpon the rooſe of her house, & there confessed the God of Israel to be the true God, in
Iosh. 19. 10, 11. heaven aboue, and in the earth beneath.

Here we may note, that when ordinary meanes faile, for the beginning and increase of faith; as the word preached, and the Sacraments: then God can worke faith extraordinarily, euen by reports, and rumors. For, thus *Rahab*, and many of the heathen came to beleue. We say of the Church of Rome, that it is no true Church, and that their religion cannot saue a man; Hereupon, many that fauour that way, reply and say; Will you therefore condemne all your forefathers, that liued and died in time of Popery? Wee answer, no: we dare not giue such censure vpon them; but rather iudge charitably of them: yea, wee haue great hope that many of them were saued. For, though they wanted preaching & reading, yet God might worke faith in them extraordinarily, and blesse euen good reports and speeches vnto them, with the reading of other godly bookes, besides Gods word, which some of them had. We need not then giue so hard a censure of them; because God is not tied to ordinary meanes, but can saue extraordinarily, when meanes faile.

Further, concerning *Rahabs* faith, it may be demanded whether it was weak or strong? because, before shee had done this fact of faith, her whole abode was among the heathen. *Ans.* Wee must knowe, that there is in the childe of God a certaine seede, or beginning, or preparation to a true and liuely faith; which our Saviour Christ in the Scriptures, doth honour with the title of a true & liuely faith: as when a man knowes no more but this, that *Christe Iesus is the true Messiah*, hauing withall, a care and conscience to profit and increase in the true knowledge of the Gospel, and to ioyne practice therewith, in his life
 and

and calling. Examples hereof, wee haue many in Gods word: A certaine Ruler came to Christ, and besought him to goe downe & heale his sonne, Ioh. 4. 49, 50. &c. Iesus but said vnto him, *Goe thy way, thy sonne liueth*; and the Ruler beleued the word that Iesus spake vnto him, and his sonne liued. Now, inquiring of the hower, and finding it to be the same time when Iesus said, *Thy sonne liueth*; the text saith, *He beleued and all his household.* Now, what was this mans faith? Surely, he onely acknowledged, that *Christ was the true Messias*: and withall, resigned himselfe and his family to be instructed further therein. And though they knewe nothing particularly, of the means wherby Christ should be a Sauiour; yet for this willingnes in embracing Christ, and readinesse to be taught, the holy Ghost saith, *they did beleue.* So in the same Chapter, vers. 29, the woman of Samaria (being conuicted in her conscience, of the things that Christ told her) runnes into the towne, and saith, *Come see a man that hath told me all things that euer I did: Is not hee the Christ?* Then the text saith, *Many of the Samaritans beleued, because of the saying of the woman.* Now, what faith had these Samaritans? Surely, they did onely acknowledge him to be the true Messias, and were willing to bee further instructed in his doctrine; which they testified, by going to heare him in their owne persons. So likewise, Christ giues a notable testimony to the confession of the Apostles saith (Math. 16. 17, 18) in the person of Peter, saying, *Thou art Peter, and vpon this rocke (that is, vpon this your faith, which thou confessest) will I build my Church;* and yet the Apostles were ignorant of some maine points of the Gospel. For a little after, when Christ tels them of his going to Ierusalem, and of his passion, for the redemption of them, and all the elect, Peter perswades him to the contrary, saying, *Master, spare thy selfe, these things shall not be vnto thee.* Whereby it appeares, that Peter did not know how Christ should be a Sauiour; neither did the Apostles particularly knowe Christ his resurrection, till he was risen againe:

again: yea, at the very time of his *ascension*, they knew not the nature of Christes Kingdome; and therefore they asked him, *Lord, wilt thou now restore the Kingdome to Israel?* (Acts 1. 6) dreaming still of a temporall Kingdome: for which Christ rebukes them. And notwithstanding all these wants, Christ saith, they had true faith; yea, such faith as the gates of hell should never prevaile against. This then is a most comfortable truth, That if a man (in the want of means of further knowledge) doe hold Christ Iesus to be the true Messias, and yeeld himselfe willing to learne the doctrine of the Gospell, and (withall) ioyn in obedience to his knowledge, the Lord is willing for a time, to accept of this as of true faith.

Iosh. 2. 11.

Now, to apply this to *Rahab's* faith: Her faith was but a weake faith, or rather the seede and beginning of a liuely faith afterward. For, as we may reade, all that shee knew was this, that the God of Israel was the onely true God, and that hee would certainly deliuer the Land of Canaan into the Israelites hands. This was a notable perswasion wrought by a report, and accordingly she ioynes her selfe to Gods people, and resignes her selfe to obey the God of Israel: but whether she knew the particular doctrine of salvation by Christ, it is not here set down; and it is very like, that as yet she was altogether ignorant of it. For, heere are all things set down, that tend to her commendation. So that her faith was very weake, and onely the seede of a liuely faith: and yet heere the holy Ghost doth commend her for her faith, among the most renowned beleeuers that euer were.

Make 10. 17.

Hence we may learne many good instructions. First, That God makes much account of a little grace: if he see in a man but the seeds of grace, he doth highly esteeme thereof. When the young man came to Christ, and asked him what he should doe to be saved; Christ tells him, *hee must keepe the commaundments*: the young man answers, that he had kept them from his youth; at which answer it is said, *Christ looked*

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looked upon him, and loved him. This he he did for the shew of Grace, which appeared in his answer: much more then will he like of that, which is true grace indeede. So, likewise Christ reasoning with the Scribe, concerning the first and great commandment, and perceiuing that he had answered discretely, he said vnto him; *Thou art not farre from the Kingdom of God.* Mark 12. 34. shewing hereby how deeply hee tenders the sparks and seedes of true grace: nay, hee makes much of a very shew of grace: which if it be so, then if God haue giuen to any of vs but one spark of true grace, how ought wee to tender it, and cherish it, and to reioyce therein, with all thankfulness to God for it: yea, wee must seek to encrease the same: for, according to our grace, is our acceptance and respect with God in Christ.

Secondly, whereas *Rahabs weak faith* is thus commended, here is comfort for all those that are willing to learne Gods word, and to obey the same. Many are willing to learne: but they are so wonderfully troubled with dullness and want of memory, that they cannot learne: and hereupon they grow to doubt much of their estate towards God. But these men must comfort themselues: for though they haue but little knowledge, yet if they haue care to encrease in knowledge, & make conscience of obedience to so much as they know, God wil account of them as of true beleeuers: & in truth such are to be commended aboue those which haue much knowledge, & so seeme to haue much faith, and yet shew forth no obedience answerable to their knowledge: for, they haue a shew of godlines, but want the power of it.

Thirdly, this confuteth our ignorant boasters, who say, they haue as much knowledge as any man needs to haue: for, they knowe, that a man must *love God aboue all*; & that *Christ Iesus is the Saviour of the world*: & this (say they) is enough; and hereupon they take vp their rest for matters of religion, & seek to go no further. But these men know nothing at all: for, if they would ad to this which they know, though it be but little, a care to encrease in knowledge, & with their knowledge ioin obedience, then it were something.

But whiles they haue no care neither to get more knowledge, nor to shew forth obedience to that they knowe, they do heereby shew plainly, that there is no drop of sauiing knowledge, nor true faith in their hearts.

Fourthly, seeing God commends the seedes of true faith, for true faith indeede; This must encourage all men to vse all good meanes to come by true faith and repentance. For though as yet thou hast but little knowledge, and therefore but little faith and repentance: yet if thou ioyne hereto an endeavour to get more knowledge, and haue also care to practice that which thou knowest; then will the Lord encrease thy knowledge and thy small faith, till thou haue sufficient, and in the meane time accept of thee as a true beleuer. And thus much for the measure of *Rahabs* faith.

The second point to be considered is, the reward which *Rahab* receiued at the hands of *Iosua*, and the *Israelites*, for her faith; *Shee perished not with them that obeyed not*: that is, she with her family was preserved aliue, when as *Iosua* destroyed all that liued in *Iericho*, young and olde, man, woman, and childe.

But some will say; The *Israelites* were the people of God, a religious people: now, it may seeme to be a cruell part to destroy all; for, what had the young Infants done? *Answer.* In mans reason it may seeme so indeede: yet it could not be a cruell part, because they did no more then that which God commaunded them. For, it was Gods ordinance, that the *Canaanites* should be rooted out, and that the *Israelites* should shew no compassion on them, *Deut. 7. 3.* Besides, euen in reason the *Israelites* had some cause to deale thus: for, God gauethis charge to the *Israelites*, that when they came to any Citie or people, First, they must offer peace, and if they answered peaceably, then they must be saued, and become their tributaries and seruants, *Deuteronomie 20. 10*: but if they would not make peace, then they must put them to the edge of the sword (*Verse 17*) man, woman, and childe, being inhabi-

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inhabitants of Canaan, or neere adioyning. And thus no doubt *Ioshua* dealt when he came to *Sericho*; first, he offered peace; if they would become their tributaries: but they trusted to their strong walls, and would not yeeld to become their seruants; for which cause he put them all to the edge of the sword; and therefore it was no cruelty, because it was Gods commaundement; for, Gods will is the rule of iustice.

But was not this partiall dealing, To spare *Rahab* with her family, who were inhabitants of *Sericho* as well as the rest? *Answer.* There were two causes why shee should escape: First, because shee yeelded her selfe to the people of *Israel*, and ioyned her selfe vnto them, and was content to become one of their religion; and therefore the commaundement of putting all to death, did not take holde of her. Secondly, *Rahab* obtained this of the spies, and bound them to it by an oath, that when they came to destroy *Sericho*, they should spare her and her family: and therefore also did she escape.

In this preseruatiō of *Rahab*, wee may learne sundry points: first, whereas she is saued aliue, because of the oath of the spies, wee see what speciall care euery one ought to haue for the doing of those lawfull things whatsoeuer they are, whereto he bindes himselfe by an oath. *Ioshua* knowing this bond of the spies to *Rahab* (as we may reade) gives speciall charge for her preseruatiō. Hence *Dauid* saith, If a man binde himselfe with an oath, he must keepe it, though it be to his owne hinderance, *Psal. 15. 4.* Every single promise bindes a mans conscience, if it be lawfull: But when an oath is adioyned, then there is a double bond. And therefore the Author to the Hebrewes saith, that God, to make knowne the stableness of his counsell promised, bound himselfe with an oath, that by two immutable things (to wit, Gods promise, and oath) we might haue strong consolation: so that an oath binds a man double to the performing of his promise. And that this conscience is to be made of a lawfull oath, ap-

Iosh. 6. 22.

Heb. 6. 17. 18.

perceiveth this: If a man make a lawfull oath, and yet bee induced to doe it by fraud, he must performe it, and not faile: as appeareth by *Iosuah's* faile to the *Gibeonites*, *Iosuah* 9. 19. For, when they came to the *Ieruz* craftily, as though they had bene men of a farre countrey, and had brought them to swear that they would not hurt them: though the host of *Israel* murmured at it, when they came to their cities; and though they might haue reasoned thus, that they got it of them by fraud, and therefore they would not keepe it: yet, this is the answer of *Iosuah* and the Princes vnto the people, That they had sworne vnto them, by the Lord God of *Israel*, and therefore they might not touch them. And when king *Saul*, in zeale to *Israel*, had broken this oath of *Iosuah*, and the Princes, by destroying the *Gibeonites*, 2. Sam. 21. there came a plague vpon the Land, for three yeares space, and was not staid, till seauen of *Saul's* sonnes were hanged, for *Saul's* faile. So, that the breach of an oath is a most dangerous thing; and therefore, he that hath bound himselfe thereby, must haue great care to keep it.

Yet here some cases may be propounded, worthy our consideration. For first, what if a man haue taken an oath to doe an vnlawful thing, must he then keep his oath? *Ans.* If his conscience tell him, out of Gods word, that the thing is not lawfull, then he must not keep it, for an oath may not be the bond of iniquitie: the keeping of it is a doubling of the sin. *David*, in his anger, had sworn to slay *Nabal*, and all the men in his family, for denying reliefe vnto his seruants, 1. Sam. 25. 22. This was a rash oath, and therefore afterward, when hee was prevented by *Abigail's* good counsell, hee blesteth God for it, and breakes his oath which hee had made, ver. 32.

Quest. 2. What if a man take an oath, and yet afterward in conscience doubts of the lawfulness of that which he hath sworne to do: what must be don in this case? *Ans.* So long as he doubteth, hee must defer the performace of it. For, he

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that doth a thing doubtingly, condemnes himselfe in the thing he doth, because he doth it not of faith: and what soeuer is not of faith, is sinne, Rom. 14. 23.

Quest. 3. What if a man be vrged by feare to take an oath, must hee afterward keepe it? As for example: a man is taken of theeues; now, wanting money, they charge him on paine of death, to fetch them money, and they binde him hereto by an oath: what must bee done in this case, considering there must such great care bee had in keeping of an oath? *Ans.* So long as the thing which hee is bound by oath to doe, respecteth his priuate damage onely, he must keep his oath; yet so, as he declare his case to the Magistrate, because their course is against the common good: now the Magistrate hearing of it, is according to equity, to prouide for his defence, & for the safety of his goods.

A second point to be considered, in *Rahabs* preservation, is this: *Rahab* escaped a common danger (but not without all meynes): onely staying her selfe on the bare promise of the Spies: but, as shee beleeu'd in the true God, so shee vs'd meanes, whereby shee might bee sure of her preservation; and that is this: Shee bindes the Spies by an oath, to saue her life, and to spare her household: Ioh 2. 18, 21. also shee keeps withre, and ties the corde of red thred in her window, according to their mutuall covenant. Thus shee vs'd meanes for her temporall safety: and so haue other of GODs children done in like case. When King *Hezekiah* (2 Kings 20. 6.) was sicke; hee was certified by the Prophet from GOD, that hee should liue fiftene yeares longer; yet hee neglected not the meanes, whereby he should be healed; and liue: for, hee applied dry figges to his boyle; and vs'd fobbe, and raiment for his bodily life; during the whole space of those fiftene yeares. So the Apostle *S. Paul*, in his voyag by Sea to Rome, was assured by a vision, that none of them that were with him should perish; but all come safe to land: and yet, when the Mariners

would haue gone out, hee tells the Centurion, that vnlesse those stayed in the ship (that so they might vse the ordinary means) they could not be safe. Now, as it fareth temporally for the sauing of the body; so is it in the spirituall case, for the saluation of the soule: men must vse means to come by grace, & so to saluation. But, many in this regard be great enemies to their owne soules: they say, God is mercifull, and Christ is a Saviour, & I hope he will saue me; yet they will not vse the means to come to saluation. But if we would be saued, the with our inward faith, we must ioyne the obseruatiō of the outward ordinary means whereby God vseth to saue mens soules; as namely, the hearing of Gods word, calling vpon God by prayer, and the receiuing of the sacraments; that thereby our sinfull lyties may bee amended, and our faith strengthened. This must bee remembered of vs; for, they that contemne or neglect the means, despise the grace and mercy of God offered therein: and therefore Paul saith of the Jewes, when they put the Gospel from them; that they did iudge themselves unworthy eternall life, Act. 13. 46. It followeth, as, and coming out to shew With them that disobeyed: That is, with the people of Iericho. *Quest.* How did they disobey? *Ans.* Thus: When Iosuah and the people came vnto them, and offered them peace, if so be they would become their tributaries and seruants, the inhabitants of Iericho would not yield vnto the, but set themselves against the people of Israel; and so against God, in that they would not undertake that estate which God offered vnto them: and therefore they are here esteemed disobedient.

Hence we learne, that if it shall please God at any time to put vs out of these temporary benefits which we enjoy in goods and possessions; wee must bee contented with Gods will and providence; and seeke to obey God therein. The inhabitants of Iericho pay dearly for their disobedience in this case. God sets the Israelites as Lords over them; and because they will not yield to become their seruants,

nants, they die for it. *Dauids* practice was commendable in this case; for, when he was put out of his owne Kingdom, by his owne sonne, hee murmured not, but said thus; *If I shall finde fauour in the eyes of the Lord, he will bring me againe: but, if he say thus, I haue no delight in thee; behold, here I am, let him doe to me as seemeth good in his eyes,* 2. Sam. 15. 25, 26. In other countries, wee see Cities and Townes spoyled and sacked: what must the people doe? *Answ.* They must submit themselves to the Lords pleasure, knowing that he permitteth it, who may doe what he will. And so, if it shall please God to bring vs into the like case; as to suffer our enemies to haue dominion ouer vs, and to dispossesse vs of our places; we must submit our selues to Gods good pleasure, when wee see no helpe by lawfull meanes: wee must not murmur or rebell; for, that is but to disobey, as the people of *Iericho* did: and so shall we be destroyed, as they were. And thus much for the second point.

The third thing to be considered in this example, is the testimony of her faith, in receiuing the Spies peaceably. This was a notable worke of faith, as *Saint Iames* noteth, *Iam.* 2. 25; and the more commendable, because shee receiued them into her house, and entertained them: yea, shee preserved them in danger of her owne life; for, shee did it contrary to the pleasure of the State vnder which shee liued. But against this may be obiected: first, that shee lied in this fact; for, when the King of *Iericho*'s messengers came to search for the Spies, whom shee had hid in the top of her house, shee said to the messengers, *they were gone another way.* Now, how can it bee a good worke, which was don with lying; especially to our Superior, who hath power to aske vs, and to whom wee are double bound to speake the truth? *Answ.* Wee must knowe that the worke was good which shee did; and a worke of mercy, to preserve Gods people, although shee failed in the manner of doing it: shee receiued them by faith, though shee shewed distrust, in lying for their safetie. It was a notable worke

of *Rebecca*, Gen. 27. to cause her sonne *Jacob* to get his fathers blessing; for so God had determined, and yet shee failed in the manner.

Quest. But how could this worke be good, being faulty in the manner of doing it? *Ans.* It might: for, *Rebecca's* person stood righteous before God in Christ. Now, the worke being acceptable vnto God, the worke must needs be good also: and though the worke failed in the circumstances; yet the euill of the worke, was couered in the obedience of Christ: and so the goodnes of it was approoued, and the fault thereof couered.

The vse of this doctrine is two-folde: first, it shewes that the works of Gods children, are partly good, and partly bad; euen the best works they doe, are imperfect. Secondly, this shewes the true meaning of Saint *James*, when hee saith, that *Rahab* was iustified by her works: hereby he means, that by her works she declared her selfe to be iust. For, that shee was not iustified by her works, appeareth plaine; because the worke which shee did, was faulty in the manner, and not perfectly good; and therefore could not be answerable to the perfect iustice of God.

But some will further say, that this concealing of the Spies, and lying to the Kings messengers, was a worke of Treachery against her owne country; and therefore was a notorious fault, and so no worke of faith? *Ans.* Treachery indeed, is as great villany, as one man can practice against another; and therefore ought to bee abhorred and detested of all men: but yet wee must knowe, that *Rahab* in this place is no Traytor. For, she had a plaine Certificat in her conscience, that the Land of *Canaan*, and the citie *Jericho*, were given by the Lord to the people of *Israel*, and that they were the right Lords thereof, and should enioy them: so that she hid the Spies, not in treachery, but in faith.

Thus wee see her faile. The duties which wee learne hence, are these: First, it is said that this haile of *Rahab*, being

ing by calling an Hostesse and a Victualler, receiued the spies peaceably. Hence, Inn-keepers are taught their dutie. First, if they will shew themselves faithfull, they must haue special regard and respect vnto such guests of theirs, as be the seruants of GOD, and feare him. This was the worke of *Rahabs* faith towards the spies of Gods people. *Dauid* makes this the property of euery godly man, *That in his eyes a vile person is contemned, but hee honoureth them that feare the Lord*, Psalme 15. verse 4: And therefore if Inn-keepers will shewe themselves godly, they must so doe. And to encourage each one heere to, our Saviour Christ makes this notable promise (Matthew chapter 10. verse 41) *Hee that receineth a Prophet, in the name of a Prophet, shall receive a Prophets reward: and hee that receineth a iust man in the name of a iust man, shall receive a iust mans reward*. And, if any shall giue, to one of these little ones to drinke, a cuppe of colde water onely, in the name of a Disciple, Verily I say vnto you, hee shall not lose his reward.

Also *Strangers* are heere taught, that in seeking places for their abode, they must make choise to bee with those that feare the Lord: so GOD directes these spies to doe. And when Christ sent his Disciples to preach, he bade them (Matthew, chapter 10. verse 11) when they entred into a Citie, *To enquire who is worthy in that Citie, and there to abide till they departed*. But alas, these duties are little performed, especially the first. For, *Inn-keepers* and such as enttaine *Strangers*, doe make most of those that giue themselves to ryote and good fellowship: they are best welcom, that spend most in gaming, drinking, and lasciuiousnesse. These might learne otherwise of *Rahab*, who did better, though she had beene an harlot.

Thirdly, *In-keepers* must here learne, that when a man comes into their house (if he be no malefactor) they must giue him protection. Thus, *Rahab* doth heere to the spies of the Israelites, euen with the danger of her owne life.

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The like also we may reade of *Lot*: for, when two Angels in the likenesse of men came into his house, and the men of Sodom would haue had them out; *Lot besought them to let them alone*, Gen. 19. 8. And his reason is, *because they came vnder the shadow of his rooffe*.

Againe, hence we may learne another generall duty; to wit, that a Christian man in the time of persecution & danger, is not to discouer his fellow brethren, or to detect them; but must rather indanger his owne life, by concealing them for their preservation. This was practised by good *Obadiab*: when *Iesabel* killed the Lords Prophets, he hid them by fifties in a Cauer; which if it had been knowne, would haue cost him his life. And so did the Apostles and brethren in the Primitiue Church; when the Iewes would haue slaine *Paul* in *Damascus*, the brethren tooke him by night, and let him downe through the wall in a basket to saue his life, Acts 9. 25: And since those times, in the History of the Church vnder the Gospell, we may finde, that when the Christians were vrged by persecuters to reueale their brethren, they rather chose to lay downe their owne lyues, then to betray their brethrē into their enemies hands. And this is true loue indeede, such as the holy Ghost commendeth, *When a man will giue his life for his brother*, 1. Iohn 3. 16.

Lastly, whereas *Rahab* receiued the spies peaceably, wee note that it is a speciall fruite of faith, to be peaceable and kinde. The holy Ghost, repeating the fruites of the spirit, names *Peace* and *meeknesse* among them. Now, this peace is, when a man is kinde and peaceable to all, but especially to those that are of the household of faith. And vndoubtedly it is a fruite of faith, which the Prophet *Isay* fore-told should be vnder the Gospel, *Isay 11. 6*; that then *the Wolfe should dwell with the Lamb, and the Leopard lie with the Kid*: signifying, that howsoeuer men by nature were as sauage as Wolves, yet beeing conuerted to the Kingdome of Christ, they should become gentle as *Lambs*, being kinde and peaceable one to another. This peaceableness is especially to

Gal. 4. 22.

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be shewed in the place and calling where a man lives: for, there did *Rahab* shew forth hers, when the spies came vnto her. And, where this is truly in outward action, there is faith in the heart: it is a good token that a man is at peace with God, when he liues peaceably with men. Which being so, we must learne, not to giue place to our heady affections, but must rather bridle the rage of malice and anger, and endeavour to liue peaceably with all, especially with those that be members of Gods Church.

And thus much of this example,



The



The Iudges Faith.

VERSE 32.

And what shall I say more? For, the time would be too short for me to tell of Gedeon, of Barac, and of Samson, and of Iephthē: Also of David, and Samuel, and of the Prophets.

Which through faith subdued Kingdomes, wrought righteousness, &c.

Hitherto the Author of this Epistle hath set down unto vs examples of faith, more at large. But from this verse to the end of this Chapter, he heapes vp briefly together many examples of faith, one vpon another. The reason whereof is; First, because the number of true beleeuers which are mentioned in Scripture, is very great, and therefore he could not here stand to set them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth, in this short Epistle, hee should haue seemed to haue restrained the name and title of faith to a very few: for, all that are here named and commended for their faith, are but few, in comparison of all that truly beleueed in the olde Testament. And therefore hee heapes vp the rest together, to intimate that

that the number of beleeuers, was more than he could record. And this hee doth, by a Rhetoricall preterition or passing over, called in Schooles, *Paralepsis*; whereby matters are briefly dispatched and passed over, with the very naming only.

What shall I say more? That is, as if hee had said; I haue propounded diuers worthy examples of faith: and, besides these, there are also many more; but the time of writing an Epistle, will not suffer me to handle them all at large.

First, in this particular quicke dispatch of beleeuers, by our Apostle, wee may obserue a difference betweene the infinite vnderstanding of God, and the created vnderstanding that is in mans minde. Man, indeed, vnderstands the things that are reuealed to him of God; but yet, in a manner and order, farre different from that which is in God: for, man cannot conceiue, in his minde, all the things hee knowes, at once, by one acte of his vnderstanding; but must haue distinct time to conceiue of them, one by one distinctly. For, looke as he vtters them distinctly, one by one (as we see in this place) so likewise, doth he apprehend them in conceit, and vnderstanding. But, with God it is not so; for, God at once, by one acte of vnderstanding, without distinction of time, doth conceiue of all things at once, both past, present, and to come; and so could vtter and expresse them, if any creature were able in conceit so to comprehend them.

Secondly, whereas the holy Ghost saith, *The time would be too short, &c.* Hee giues vs to vnderstand, that the number of beleeuers is very great; and that a long time would not serue to repeat them, or to write of them. This directeth vs vnto a good answer to a question; which much troubleth our common people; to wit, How great is the number of them that shall be saued, whether is it greater than the number of them that shall be damned? *Ans.* We must consider the number of the elect, as waies in comparison of

of them that shall be condemned: secondly, in themselves. If we compare the elect with the reprobate, the number of the elect is but a small number: for, in most ages, the church of God hath bene but a handfull, to the rest of the world. And in the Church this likewise is true, *Many are called, but few chosen*, in respect of them that are called. But yet consider the elect, as they are in themselves, and they are a huge great number; yea, innumerable, as Saint *John* saith, speaking of the elect among the *Gentiles*, beside the chosen *Jews*: for, all that doe truely beleue shall bee saved. Now, beleeuers are innumerable: This the Author of this Epistle would insinuate vnto vs by his phrase of speech, *What shall I say more? &c.*

In handling these examples, wee must obserue the order here vsed by the holy Ghost: for, in this 32. verse hee sets down the names of the persons that beleue, all ioyntly together, rehearsing them one by one. And in the 33, 34, 45, verses, he laies downe briefly the fruits of all their faith; in number, tenne most notable actions, seruing all and euery one of them, most worthily to commend their faith. In the handling of them, wee will follow the order obserued by the holy Ghost: and, first, speake of the persons; then, of their actions.

The foure first are these: *Gedeon, Barac, Samson*, and *Iephie*; These foure were *Iudges* in *Israel*: the fift is *Danid*, who was both a *Prophet* and a *King*: the sixt is *Samuel*, both a *Iudge* and a *Prophet*: lastly, the *Prophets* generally, by whom wee must vnderstand especially these three; *Elias, Elisens, and Daniel*.

In speaking of these persons here commended vnto vs; first, we will intreate of them generally, and then in particular. In generall, let vs first obserue the order which the holy Ghost here vseth in naming them. *Gedeon*, for time, was after *Barac*; and yet here he is first named: so *Samson* was after *Iephie*, and yet here he is put before him. This, the holy Ghost would neuer doe, without some special cause.

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We therefore must knowe, that the Scripture vseth a two-fold order in reckoning vp of persons; to wit, the order of time: when as hee that liued first, is first named: and the order of dignity; when the most worthy and excellent is named first, though he were later in time. Now, the Scripture accounteth best of them that did excell in faith, and in the fruits thereof: so in this place whereas *Gedeon* is set before *Barac*, & *Samson* before *Iephth*; the holy Ghost obserues not the order of time, but the order of dignity, according to the excellency of their faith; naming them in the first place, that were most famous for this grace of faith, and did exceed the other in the fruits thereof.

Here we learne this speciall point: That the more men excell in faith, and other graces of God; the more God will honour them; for, looke who most honour God, shall be most honoured of him: but the more a man excels in grace, the more he honours God. And for this cause is *Gedeon* preferred before *Barac*, and *Samson* before *Iephth*; because they were more plentifull in the fruits of faith. This must mooue vs, not onely to seeke to haue faith, but to labour euery day more and more for the increase of faith, and of obedience: for, the more a man abounds in grace before God, the more will God honour him, both here, and in heauen. And thus much for the order wherein they are propounded.

Secondly, let vs consider what manner of persons these were, *Gedeon*, *Barac* and the rest: They were extraordinary men, in their time, raised vp by God, for the speciall good of his Church, and the common wealth of the Iewes, that they might help and defend them in distresse. And therefore, as their calling was extraordinary; so God indued them with extraordinary gifts of *wisdom*, *strength*, *zeale*, and *authority*: for which, they are here renowned in this Catalogue of most worthy beleeuers.

In their example wee may obserue this point: That whom God doth raise vp extraordinarily, for some speci-
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all good in his Church, them he endues with extraordinarie gifts to discharge that calling: and withall, hee giues them the spirit of grace, with a true and lively faith. This (besides the instance we haue in hand) appeares plainly in Christes Apostles: they were called by Christ to preach the Gospell to all the world; and to plant his Church vniuersally; and thereupon (howsoeuer they were simple men before) were furnished with extraordinary gifts of wisdom, zeale, & knowledge, and with this excellent grace of sauing faith, which did sanctifie their other gifts: for, howsoeuer *Judas* was numbred among them, hauing been a Disciple, yet he neuer came to the execution of the Apostleship, but went astray from that ministration, Acts 1. 25. And in these later dayes, when God restored his Gospell to light out of the darke myst of Popery, hee raised vp extraordinary men, whom he endued with wisdom, zeale, and iudgement; which gifts also he sealed vp in them by a lively faith, which they testified by their piety and godlinesse in life & conuersation. And this course he obserueth vsually, in all those whom hee raiseth vp extraordinarily for the good of his Church.

This we must obserue, to acquaint vs with a special difference, betweene those whom God raiseth vp extraordinarily for speciall good, and all arch heretiques and traitors that set vp themselves, vnsent of God. For, many such wretches haue excelled in wisdom, in worldly policy, in zeale and authority: whereupon they haue pretended and perswaded many, that they were called of God. But hereby especially they are to be discovered, that they are void of this rare gift of true sauing faith: for, look at their lyes, and ordinarily for impiety, they haue bene and are archdiuels. So that, though they wanted not authority, or outward zeale, and wisdom: yet they wanted faith, which should *purifie their hearts*; or else they would neuer haue liued in such notorious sinnes, as they were discovered to doe. And this is the triall which our Saujour Christ directeth

vs vnto; saying; *Thou shalt knowe them by their fruites*, Math. 7. 16. Let them therefore pretend what knowledge, what zeale, or authority soeuer they will; if the fruites of faith appeare not in their lyues by obedience, they are not called of God, for the speciall good of his Church.

Thus much of these men in generall: now wee come to entreate of them severally, as they are propounded in the Text.

THe first person here commended vnto vs, is *Gideon*: the History of whose acts, is laid down at large, Iudges chap. 6. In his example note one point especially, to acquaint vs with the manner which God vseth in begetting and encreasing true faith in the hearts of his children. If we read the Story, we shal see, that the Lord, in the likenesse of an Angel, called *Gideon*, once, twice, yea thrice to be a Iudge to his people. But *Gedeo* greatly doubts of his calling, & therefore desires a signe of the Lord; which God gaue him: *For, the sacrifice which he offered, was burned vp with fire from heauen*: yet still hee doubted, and was in a greater feare then before, even of death it selfe: but, being confirmed by the Angell, and sera-worke, he brake down the Altar of *Baall*, and builde one to the true GOD, and thereon offered sacrifice as God commaunded, though with some feare. And, when the *Midianites* and *Amalekites* came armed against Israell, hee is stirred vp by the spirit of God for their defence: but yet still hee doubted of his calling, and therefore againe asked a signe at Gods hands, and had it; and after that asked another, which GOD also graunted. Nowe, hauing all these one in the necke of another, at length hee knowes his calling, and so goes in faith, and defends Israell: so that hee got the assurance of his calling, by sundry particular signes; and confirmations of his faith. And though hee doubted greatly at the first: yet, after hee beleues, not onely, that hee should bee a Iudge and Deliverer

Iudges 6. 12.
14. 16.

of Gods people out of the hands of their enemies; but this principally, that God was his God, and would giue vnto him euerlasting life.

Here then we haue a notable precedent of the manner of Gods working true and sound faith in the hearts of his children. They receiue not this grace at once: but, by degrees, God works it in them by little and little. When a man is first called of GOD, hee hath much doubting and feare; but then God sends sundry helpes to weaken this feare and doubting: and as they decrease, so is faith encreased. No man beleeueth soundly at the first, but weakely; euen as he growes in yeares, so he must grow in faith: and the encrease of our faith is by continuance in the meanes, and by experience of Gods loue and fauour. And indeed the more faith encreaseth, the more wee vse the meanes; and grow therein, and the more we delight in the meanes; and at length, after long experience of Gods mercy, wee shall haue wrought in our hearts this gift of true & liuely faith; which shall be able to preuaile against all feare and doubting. And thus much for the person of *Gideon*.

The second person commended vnto vs, is *Barac*; of whom wee may reade, *Iudges 4*. His storie is large and plaine enough: and therefore wee will not stand vpon it.

The third person is *Samson*; of whom wee may also reade, *Iudges 13. 14. &c*. Now, touching *Samson*; this question may well be asked, how hee can be iustly commended for his faith, seeing it may seeme hee killed himselfe? *Answer.* *Samson* did not kill himselfe for hee was called extraordinarily to be a Iudge over *Israel* for their defence and deliuerie out of the hands of the *Philistines*. Now, when the Princes of the *Philistines* were gathered together, being his enemies, and the enemies of God and his people, hee cast the house downe vpon their heads to kill them therein, because (being blinde) hee could not pursue them in battaile. And therefore hauing them by

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Gods providence in his hands, hee destroyed them, as his calling was; albeit, hee lost his owne life in the same action.

Againe, *Samson* in pulling downe the house, purposed not directly and wilfully to kill himselfe, but to adventure his owne life, by taking iust reuenge vpon his enemies, and the enemies of God; and therefore as Gods seru-
uant, he prayed first vnto God: and so did no more thā the Souldier in the field ought to doe; who, bearing a louing minde towards his Countrey, is content to adventure his owne life for the destruction of his enemies, in the defence of his Countrey; and is resolved, that if hee die in that defence, hee dieth in his lawfull place and calling, and dieth Gods seru-
uant: yea, Gods Champion. This did *Samson*, and therefore may iustly be commended for his faith: nei-
ther is this fact of his any disgrace, but rather a notable commendation of his faith, and an euidence of great zeale for Gods glory, and of singular loue to his people.

The fourth person commended heere, is *Iephte*: of whom wee may reade, *Iudges 11. Iephte was the base sonne of Gilead, borne of an harlot.* To be base borne, is noted in Scripture as a matter of reproach; and therefore the Lord forbade *A bastards* to enter into the congregation of the Lord, to beare any office, vnto the tenth generation, *Deuteronomie chapter 23. verse 2*: So ignominious is this kinde of birth, by the iudgement of Gods spirit, vnto that party on whom it falls. For, this sinne of fornication doth not onely hurt the persons committing it, but euen stains the children base borne to the tenth generation. Yet, how-
soever *Iephte* was base borne, and so suffered for it great reproach; heere wee see, hee is commended vnto vs for his faith, among the most worthy beleeuers that ever were. Indeede, besides *Iephte*, wee shall not finde the like ex-
ample in Scripture. Yet in *Iephte* wee may see, that how-
soever it be a reproachfull thing, to be borne of fornication,

nion; yet that doth not hinder, but the party so borne, may come to true faith, and so to the favour of God, and to life everlasting. Such persons as are base borne, vpon viewe of that reproach, which the Scripture fastneth vpon them, might take occasion to thinke miserably of themselves; even that God had reiected them: but, this example serues to shewe, that it hindereth not, but that they may come into the favour of God, and by faith get honor of God, to countervayle that discredit, which they haue by their base birth.

Further, whereas wee commonly say, that such as are base borne, are wicked persons; here wee see the contrary in *Iephthas*: and therefore, wee must not for this cause condemne any for wicked or vngodly. Indeed, the Lord hath branded this estate with reproach, that men should shun the sinne of fornication the more.

Againe, whereas *Iephthas* is here commended for his faith, we may probably gather, that their opinion is not true, who hold that *Iephthas* sacrificed & killed his owne daughter. For, beeing commended here for his faith, certain it is, he had knowledge in Gods will and word: and therefore, we must not thinke, but that he knewe, God would neuer accept of such a vowe; by the performace whereof, hee should commit wilfull and most vnnaturall murder. This his faith shewes, that it was not his intent to kill the first person that met him out of his house; for, by the light of nature hee might know, that God would neuer accept thereof; and therefore, it is not like he so made his vow; for, this faith, and such a vow cannot stand together.

But some will say, the text is plaine (*Iudg. 11. 31*) that *He vowed to offer for a burnt offering, the thing that came out of the doores of his house to meet him when he came home.* Ans. It is so indeed, in some translations: *It shall be the Lords (And) I will offer it, &c.* But the words, in the originall, may as well bee translated thus; *It shall bee the Lords, (or) I will offer it, &c.* And this later translation is more suitable to the circumstances

cumstances of the place; for, this was *Jephthas* meaning, that whatsoever met him first, he would dedicate it to God: &, if it were a thing, that might bee sacrificed, then his purpose was to offer it vnto the Lord in sacrifice.

Quest. But if he did not kill her, why did he then so lament for her? *Ans.* Because, by his vowe he was to dedicate her to God; and so shee was to liue a Nazarite all her life long; which must needs be a very bitter thing to him, who had no childe but her; it beeing so great a reproach, and in some sort, a curse in those daies, to want issue. I speake not here, how well or ill *Jephthas* did in making her a Nazarite: But, this may no way bee admitted, That beleeuing and godly *Jephthas* should aduisedly kill his owne daughter. Vndoubtedly, hee could not thinke that God would bee pleased, with such an abominable sacrifice. Thus much for these persons: the rest, I passe ouer, because this story is plaine and large in Scripture.





The Faith of the Iudges and Dauid.

VERSE 33, 34, 35.

Which through faith subdued Kingdoms, wrought right confesse, obtained the promises, stopped the mouthes of Lions, Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the Armies of the Aliants.

The women receiued their dead raised to life.

IN these wordes, the Apostle propounds vnto vs ten seuerall fruits of faith: the nine first whereof, are the particular actions of the parties spoken of in the former verse; and they are here related for the commendation of their faith. The first is, *Subduing of Kingdomes*; which serues chiefly for the commendation of the faith of the foure Iudges there named, and of Dauid. For, as wee may read in the bookes of Iudges, and of Samuel, all these subdued Kingdomes, as, the Canaanites, Iudg. 4. the Midianites, Iudg. 6. the Philistims, Iudg. 15. and 16. 2. Sam. 8. 1. the Ammonites, Iudg. 11. Moabites, & Aramites, 2. Sam. 8. 2. 6.

Now,

Now, how did they overcome and subdue them? The Text saith, *by faith*; which, wee must not thus vnderstand, as though onely by the very acte of faith they subdued kingdoms: But, the meaning of the holy Ghost is, that they beleueed the promises which God made vnto them, of *deliuering these kingdoms into their hands*; and according to their faith, God accomplished his promises vnto them: and so they subdued Kingdomes by faith.

In this worke of faith, wee may learne two things: first, that it is lawfull for Christians in the newe Testament to make warre; for, that which may be done in faith, is lawfull for Gods seruants: but, warre may bee made in faith; for, these seruants of God subdue kingdoms in warre, and that by faith: and therefore it is lawfull for Christians, vpon iust cause to make warre. The *Anabaptists* of Germany say, It is not lawfull for a Christian vnder the Gospel, to carry a weapon, or to make warre. But, this one place of scripture (if there were no moe) is alone sufficient to prooue the lawfulness of warre vnder the Gospel, if it be vsed according to Gods will & word. When the *Souldiers* came to *Iohn Baptist*, and asked him *What they should doe?* hee bids them not leave off their calling; but this, *Do violence to no man, neither accuse any falsely, and be content with your wages*; Luk. 3. 14. And our Sauour Christ reporteth of a *Centurion* (which was captaine of a Band) when he came to haue his sonne healed; that *hee had* Math. 8. 3. *not found such faith in Israel*. And hee was not a Centurion, onely afore he beleueed; but euen afterward, when Christ commended his faith: yet did he not dislike his calling. The like may be said of *Cornelius*, Act. 10. All which, shew plainly, that vpon iust causes, Christians may lawfully make warre.

Ob. 1. But to defend their opiniõ, they obiekt som places of scripture; as Mat. 5. 39, *Resist not euill*. (saith Christ: therefore (say they) a man may not wear a weapon, nor vse a sword; lest those make him to resist, and so to breake this com-

mandement of Christ. *Ans.* That place must be vnderstood of priuat reuenge: and so it maketh nothing against lawfull warre. For, what though a private man may not reuenge himselfe, nor make warre; yet that hindereth not, but that a Magistrate, who beares the sword, may lawfully vse it. Againe, it is friuolous to imagine, that resisting is onely by a weapon; for, the chiefe resistance that God respecteth, is in the heart and affection. And a priuat man may resist, that is breake this commandement by vnlawfull resistance, though he carry no weapon: and, the publike person breake it not, though he make warre.

Obiect. 2. Secondly, they obiect the prophecy of *I say*, who speaking of the kingdome of Christ, vnder the Gospel, saith; That then, *they shall turne their swords into sciters, and their spears into mattocks*: therefore (say they) there must be no warre vnder the Gospel. *Ans.* That Prophecy signifies, that in Christs kingdome, there must be great loue, and peace, & wonderfull concord among all the true seruants of God. But, here they take aduantage, & say; If this be so, what then needeth any warre? *Ans.* We must knowe, that as there bee two kindes of Kingdomes, a spirituall kingdome, and a politicke; so, there be two kindes of peace, spirituall, and politicke. *Spirituall peace*, is inward, in the Church: and politicke peace, is outward, in the common wealth. *Spirituall peace*, is begun, and preserved by spirituall meanes of grace in the ministry of the Church; but warre is an ordinary meanes for the establishing and preserving of politicke peace.

Secondly, hence wee learne, that Gods people may make warre, not onely by way of defence, but also, in assault vpon their enemies, & that according to Gods word. For, here it is said, that *Gedeon, Sampson, Dauid, & the rest*, by *faith subdued Kingdoms*, making warre against them by way of assault, and not in defence onely. Indeede, speciall care ought to bee had, that offensive warre, in assaulting an enemy, be made vpon iust & good grounds:

one speciall ground or cause is heere implied in this worke of faith; to wit, the recovery of iust right in matters of importance: for, the Kingdoms of Canaan were given to the Israelites by God himselfe, and for the recovery of them, they made warre by way of assault. So, when *Lot* was taken Captiue by *Keder-laomer*, & the Kings of the Nations; *Gen. 14.* *Abraham*, *Lot's* kinsman, gathers his seruants together, and pursues the Kings, and overtaking them, destroyed them for the recouerie of *Lot* and his goods. Other respects there be, for which offensive warre in assault may be made: but because they are not heere mentioned, I will not proound them.

The second fruite of their faith is this; they wrought righteousness: that is, some of these men in their places wherein God had set them, *gave to euery man his owne*. This working of righteousness consists in two things; First, in giuing rewards to such as deserved them: Secondly, in inflicting due punishment according to mens deserts. In both these, the men before named did all excell; but especially two of them, *Dauid* and *Samuel*: for *Dauid*, it is a wonder to see how righteous he was: for when he was anointed King in *Sauls* stead, and *Saul* reiected, how did hee behaue himselfe towards *Saul*? Did hee seeke *Sauls* blood? No: But when *Saul* hunted him, *as the hunter doth the Partridge*, *Dauid* even then gaue himselfe to studie and practice righteousness: yea, when *Saul* was fallen into his hands both in the *Cave* and *asleepe in the campe*, 1. Samuel chapter 24. verses 5, 6, &c. and chapter 26. verses 7, 8: he would not touch him, nor suffer others to doe him hurt, *because hee was the Lords anointed*: yea, so righteous was *Dauid* towards *Saul*, that his heart smote him for cutting off but the lappe of his coate. Therefore *Dauid* is heere commended especiallie, for this effect of faith, *the working of righteousness*.

To apply this vnto our times; If this be a fruite of faith thus to work righteousness, then what may be saide of the Church

Church of Rome, and of the Popish sort among vs? They pretend the auncient faith, and none must be so good belieuers and Catholikes as they: but how doe they shewe this their faith? Is it by the *practice of righteousness*? Doe they give to euery one his due? Nay verily: but they set themselves to worke the ruine of Kingdomes, that ioine nor with them in religion. This, witnesseth their manifolde & diuellish plots against our State from time to time. This did not *Dauid*, no not against *Saul*, though hee were reiect-ed of God, and also most vniustly sought his death. But they haue many times sought the death of the Lords a-nointed ouer vs: whereby they declare their state to all the world, that they haue no sparke of true faith at all: for, true faith will make a man practice righteousness and innocencie. And therefore we may iudge of them, and all their adherents that be of this mind to allow such practices, that they haue none other but y^e faith of diuels: which is, to belieue the word of God to be true. This the diuels do with trembling. And as their faith is diuellish, so are the *fruits* thereof: namely, treachery and falshood, such as the diuel most approues. But we must learne, that true faith is especially commended by these *fruits*, The study and practice of innocency, and the maintaining of peace in Christian estates: for, true faith, and treachery, and contention, wil no more stand together than light and darknesse.

Secondly, *Samuel* also wrought righteousness, as appeareth by his protestatio before all Israel, whē he gaue vp his office of gouernment ouer them vnto *Saul*: 1. Sam. 12. 3. Behold (saith hee) beere am I; beare record of mee before the Lord, and before his anointed: whose Oxen haue I taken? or whose Asses haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith? and I will restore it.

Now, as these two, *Samuel* and *Dauid* were famous, for this fruite of faith in working righteousness: So likewise were the Iudges and Prophets, before named, in their pla-

ces, carefull of this vertue: and did practise the same, partly in rewarding the good, and partly in punishing the wicked.

But some will say; To worke righteousness, cannot be a fruit of faith: for, the very Heathen, which neuer heard of Christ, by the light of nature haue done Iustice, and are highly commended by Heathen Writers, for the same. Now, that which the Heathen can doe by the light of nature, is not thus to be extolled as a fruit of faith? *Answer.* True it is, the Heathen haue done many workes of iustices: but we must wisely consider, that euery iust worke is not a fruit of faith, vnlesse it be done by a righteous person in obedience to God, and for his glory. But, in all these, the Heathen failed in their workes. For, though the things they did, were good in themselves: yet seeing the Heathen were corrupt trees, remaining in the sinfull state of corrupt nature, their workes must needs be corrupt fruites; as coming from them. For, an euill tree cannot bring forth good fruit. The heart is the fountain of euery action: now, their hearts were corrupt, being destitute of faith which purifies the hearty and therefore their workes must needs be sinfull. Again, they did not their workes in obedience: for, they were guided onely by the light of nature, and knew not God aright, nor his commandements. And lastly, they propounded not the glory of GOD, as the end of their workes, but the praise of men, their owne profit, or some such end. But these worthy persons doe not onely such things as were iust in themselves: but they doe them in faith, in obedience, and for Gods glory, and so please God.

Now, seeing these renowned Princes and Iudges, haue their faith commended vnto vs by their practicing of righteousness; we must learne to follow them within the compasse of our calling, doing Iustice and righteousness in such things as concerne vs. There be many reasons set down in Gods word, to perswade vs heereunto. As, first, for this end

end hath God caused the Gospell to be published. Tit. 2. 12, *The saving grace of God hath appeared; but to what end? To teach vs, that we should denie vngodlinesse, and liue soberly and righteously: that is, that wee might doe Iustice.* Vnlesse therefore we worke righteounesse, we make the Gospell a vaine word vnto vs. Secondly, we desire to be counted iust before God and men; and it would grieve vs, if we should be otherwise thought of: but if wee would be iust indeede both before God and man, then we must work righteounesse; for (as S. Iohn saith) *He that doth righteounesse, is righteous.* Thirdly, there is no man set ouer a family, but he either doth, or ought to endeavour to bring a blessing vpon his family. But this he cannot doe, vnlesse he worke righteounesse, and doe Iustice: for, Salomon saith; *He that walketh in his integrity, is iust, and blessed shall his children be after him.* Lastly, we doe all of vs desire to escape hell: well, then we must remeber to practice righteounesse; for, the Apostle saith, *no vnrigheteous man; that is, none practicing vnrigheteousnes, shall enter into the kingdom of heauen.* So that within the compassse of our calling, we must all endeavour to do Iustice.

Here some will aske: How shall I do Iustice, and worke righteounesse? Answer. For the doing of it, wee must remember to practice these rules that follow: 1. That which is both the word of God, and the rule of Nature; *We must do to all men as we would they should do vnto vs: this is the Law and the Prophets* (saith our Sauour Christ). Now, the square for all our actions, must be the word of God: and Gods word giues this directiō; *Do thou to thy neighbor as thou in thy reason & cōscience thinkest he should do to thee, if thou wert in his case, and he in thine.*

The 2. rule is, that which Paul teacheth vs; saying, *Giue vnto euery man that which is their duty; tribute to whom tribute belongeth, &c.* That which Gods word, & our cōscience, & the wholesomelawes of the realme binde vs vnto, that wee must giue vnto euery man.

The 3. rule is this: *Euery man within the compassse of his calling,*

1. Iohn 3. 7.

Pro. 10. 7.

1. Cor. 6. 9.

Math. 7. 12.

1. Rom. 13. 7.

ing, must not vniely in end and labour for his owne good; but for the common good, in that Church and common wealth wherein he liueth. The blinde would ouer of their earnest minde, haue learned this for a rule. Every man for himselfe; and God for vs all; and this is manys practice; hee will labour diligently in his calling; but, all is for himselfe. But, he that propoundeth onely this end in his calling, to benefit himself alone, dealeth vniustly, both towards the Church and common wealth, in which he liueth; who ought to haue a part of his care with himselfe.

The 4. rule is taught vs also by S. Paul: *De fraud or oppressio nō man in any matter.* This rule concerneth our manner of dealing in cōmon affairs. In all our traffick & bargains, as we would benefit our selues; so wee must seeke to benefit those with whom wee deale. This rule is very necessary to be learned: for, this is y^e cōmon practice of man in their traffique, To vse all meanes whereby they may defraud others; so that they get vnto themselves, they care not how it come. But, in the feare of God, let vs remember, that the practice of iustice (to which wee are all bound) standeth in this; that we defraud or oppress no man in any thing. And thus much of this second fruit of their faith.

The third fruit & effect of these mens faith, is this: *They obtained the promises.* By promises, we must not vnderstand the maine promise, concerning the *Messias* comming; for, that they obtained not as yet; for, (as it appears. v. 39) *they receiued not that promise.* For, Christ was not incarnate in their time. But, by Promises are here meant certaine speciall & particuler promises, made vnto them alone; and not common to all: so that the meaning of these words is this: *They obtained the benefis and accomplishment of those particuler promises that God made vnto them.* This is fit to be specially to be vnderstood of *Caleb*, and *Dauid*; for *Caleb* entred into the land of Canaan, and there enjoyed his possession, according to Gods promise made vnto him, *Le. 14.* So; *Dauid* had a particuler promise made vnto him, that he should

should beking ouer Israel; this he long waited for, and resting herein he was not onely anointed King, but in due time actually made King ouer all Israel.

Whereas these worthy men, by faith obtained these promises; Hereby wee may bee directed, to see the true cause, why after so long preaching of the word, and often receiving of the sacraments, men teape so little profit; especially, considering that God hath made a promise of grace and saluation, by means of his word, and sacraments. Hence therefore wee must learne, that the word of God preached, and the sacraments receiued, are vnprofitable, not because God altereth his will, having promised his blessing in these meanes; for herein the will of God is vnchangeable: but the cause is, the great measure of vnbeleefe, in those which heare and receiue. They therefore profit not, because they receiue them without faith. For, howsoeuer men say they haue faith; yet the workes of their liues, and their estate in sinne, after long hearing, shew plainly, they haue none at all. Take a vessell that is close stopped, and cast it into a riuer, or into the sea; yet it receiues no water, because it hath no place of entrance: Euen so, bring a man that wants faith, to the word and sacraments, wherein God hath promised the fulnesse of his grace; yet he receiues none, because his heart is closed vp through vnbeleefe. This is it which makes the heart like a stopped vessell, which hath no entrance for Gods grace. Wee therefore, in the feare of God, must labour to haue our hearts purged from this vnbeleefe, and hyp-cfaith, and to be endued with true sauing faith; whereby we may profitably heare the word, and receiue the sacraments, and so enjoy Gods most excellent promises in Christ. Men may lie, and be deceived; but God is truth it selfe, and cannot lie; and therefore, as he hath made his promise of life to beleeuers, and to no other; so will hee surely accomplish the same to them, and to no other. Wherefore, if we loue our soules, and desire life, let vs get into our hearts the grace of faith

Dani. Shadrach, Meshach, and Abednego, Chap. to the Hebrews, 11.

faith. And thus much of the third effect of their faith.

The fourth and fifth effects, which I will handle together, are these: *Stopped the mouths of Lions: Quenched the violence of the fire.* For the fourth. Whereas some of these persons are said to have stopped the mouths of Lions, it is to be vnderstood of *Daniel*, as appeareth in the 6. Chapter of that booke. For, *Daniel* (through the malice of others that incensed the Kings wrath against him) was cast into the denne of hunger-bit Lions. But, *Daniel* even then beleueed in the Lord; and put all his trust in God; and for this cause, the Lord by his angel stopped the mouths of the Lions, and (as it were) sealed vp their pawes, that they could not hurt him.

The fifth effect, in quenching the violence of the fire, must be vnderstood of *Shadrach, Meshach, and Abednego*, the companions of *Daniel*; which three, as we may read Dan. 3. refused to worship the golden image, which *Nabuchadnezzar* had set vp. For which cause, they were cast into an horrible burning Oven; but, they put their trust in God; and claue fast vnto him in obedience, euen to the hazard of their lyues. Whereupon, the Lord by his omnipotent power, did most miraculously preferue them, by staying the rage of the fire, contrary to the nature thereof, that it had no power ouer their bodies; nay, it did not burne the haire of their heads, nor cause their garments to smell. And therefore they are said, to haue quenched the violence of it, because it had no power ouer them, thogh it burned most fiercely; but was to them, as though it had been quite put out and quenched.

Now, I join these two effects together, & they affoord vs good instructions. First, here wee learne how to behaue our selves in time of danger, and at the point of death: Euen as these foure men did, so must we from the bottome of our hearts forsake our selues, and put all our trust in Christ. Thus did *Daniel*, when he was in the Lions den: and thus did the 3. Children, in the hot fiery furnace. And this hath

hath bene alwaies the auncient practice of Gods children in all ages. At the very point of death, and in the extremie of all danger, they rested themselves wholly vpon the mercifull promises of the true God. The time wil come vpon vs all, wherein wee shall be called to the practice of this duty: for, we must all passe the doore of death, & once lie in the pangs thereof. Now, what shall we doe, when we lie halfe dead, gasping & panting for breath, able to speake to no man, nor to heare any speaking to vs, when all comfort of the world failes vs? Surely, we must then, at that very instant, labour to leaue our selues and this world, and yeld vp our selues by faith into the hands of GOD, and cleaue fast vnto Christs Passion, from the bottome of our hearts, and he will surely deliver vs from the dangers stopping the mouth of Satan that roaring Lion, & quenching the fire of hell that it shall not touch vs. (1 to anioius)

But some will say, if this be all we must doe, then all is well: for, this I can soon doe when time serues, and therefore I will take no care till then? *Answer.* Beware of spirituall guiles: for, it will be found a most hard matter, for a man to rely and cast himselfe wholly vpon Christ, in the houre and pang of death. For then, above all times, is the diuell busie against vs; then will the conscience stir, if euery and the body being tormented, the soule must needs be wonderfull heauie. This we may see by the state of our Sauiour Christ, in his agony and passion: and therefore wee must not reckon so lightly of this duty.

Question. But, if it be so hard a thing, how could Daniel and the three children doe it? *Answer.* They were prepared for it: for, they rested vpon God in the time of peace; and so were enabled to rely vpon him in time of perill. Even so if we would beleue in God when wee die, & then shew forth our faith, we must while we liue put our trust in him, and shew it by obedience: for, rare it is to finde a man that liues in vnbelieve, to shew forth faith at his end. And therefore while wee haue health, strength, and peace, wee must

must labour to beleewe, and then shall wee finde the comfort of it in time of perill, and of death.

Secondly, from these two effects of faith, wee obserue further, that Gods diuine providence doth firmly rule and gouerne the whole world. Ordinarily God gouernes the world by secundarie causes, setting one creature ouer another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we must not thinke that God is bound to any of these meanes, but is most free to vse them, or not to vse them. Ordinarily he executeth this or that punishment by this or that creature, and so by meanes conuayes his blessings: but yet he can work without them, as here we see. For, he preserues his creatures against the ordinary meanes; as, *Daniel* from the Lions, whose nature is to deuoure: and against the nature of fire, he saued *the three children* in the fire. So that God worketh by meanes, but yet freely; because he can work at his pleasure either without or against meanes: and his powerfull hand, sauing against meanes, shewes his ruling and disposing providence ouer all things.

Thirdly, by these effects of their faith wee learne, that Gods goodnesse and mercy towards beleeuers, is farre greater, and more vnspokeable than ever he promised, or they could expect. This point is carefully to be considered of vs all; for, it is of singular & extraordinary vse, especially in time of perill and trouble: and yet we see it is the plaine truth of God; and therefore *Paul* giues thanks and praise vnto God, who is able to do for vs exceeding abundantly above all that wee aske or thinke. *Daniel* put his trust in the Lord, when he was in the Lions den: and what doth he obtaine for his labour? the Lord neuer promised to stop the Lions mouthes, neither did *Daniell* euer presume vpon that deliuerance; and yet the Lord saued him. And so the three childre, though they made no account of their hies, because God had not promised to keep them frō burning, yet they com out in safety. For, God in mercy so quenched the heat of y^e fire vnto the, that thogh it burnt to death those

Ephes. 3.20.

Psal. 123.

Acts 12.4.

that cast them in; yet did it not so much as burne their garments, or the haire of their heads, to cause the same to smel. And the like is his goodnesse towards all his seruants. *Dauid* saith, *The Lord preuented him with liberall blessings*; that is, when *Dauid* neuer asked such blessings at Gods hand, euen then did the Lord bestowe his liberall blessings vpon him: as namely this, when *Dauid* was following his Fathers sheepe, and walking in his calling, he neuer dreamed of any Kingdome; yet thence the Lord took him to be King ouer his people *Israell*. So the *Israelites* hauing been 70. yeares in captiuitie, neuer thought of returne; and yet then were they deliuered: and their deliuerance was so strange and miraculous, that they were like them that dreame, *Psal. 126. 1.* When *Peter* was cast into prison by *Herod*, and committed to foure quaternions of Souldiers to be kept, the Angel of the Lord came and awoke him as he slept, and led him out of prison, past the watches, and through the iron gate, and then left him. Now, this deliuerance was so strange vnto him, that he knew not whether it was true, but thought he had seene a vision. From hence it is that God hath made this gracious promise vnto his Church, to answer before they call, and to heare while they speake, *Isay 65. 24.* So endlesse is his mercy, and his goodnesse so vnspeakeable towards his seruants, that if they cleaue vnto him vnfainedly, they shall finde his bounty farre surpassing all that they could aske or thinke.

The consideration hereof serues to stirre vp euery one of vs in our places, to cleaue vnfainedly vnto the true God, with all our hearts by faith, in due reuerence and obedience. If a seruant were to choose his Master, and among an hundred should heare of one, that besides his wages, would giue vnto his seruants, gifts which they would not think of; this seruant would forsake all the rest to com vnto this one. Behold, the Lord our God is this bountifull master: who doth not only keep couenant with his seruants, in a full accomplishment of his promises; but is exceeding gracious,

gracious, preuenting them with liberall blessings, aboue all that they can wish for theselues: wherfore let vs forsake all our bad Masters, the world, the flesh, and the diuell, in the seruice of sinne; and resigne our selues with full purpose of heart, to serue this our good GOD, to the end of our dayes. There is no man liuing, that can haue such cause of true ioy in heart, as Gods seruants haue: for, God shewes more kindenesse vnto them, then they can aske or thinke of. And take this for truth also: there be none that thus giue themselues to serue God faithfully with all their harts, but before they die they shal finde this to be true, that God is a most mercifull GOD, and his goodnesse endlesse towards them aboue their deserts.

Secondly, this endlesse mercy of GOD, must moue vs all to repent vs of our sinnes, and to trust in him for the pardon of them, be they neuer so many or haynous: for, they can neuer reach to the multitude of his mercies. Though they be in number like the sand of the sea, they must not dismay vs from comming to him: but considering that his goodnesse is endlesse, and his mercy is ouer all his workes, we must come vnto him for the pardon of our sinnes. For, GOD is mercifull to performe his promise; yea, and beyond his promise, to doe for vs more than wee can thinke of. Many indeede abuse this mercie of GOD, by presuming thereon to goe on in sinne: but such deceiue themselues; *For, God will not be mercifull vnto them;* Deut. 29. 20. It is the penitent person that shall finde mercy.

The sixt effect of their faith, is in these words: *Escaped the edge of the sword.* The words in the originall, are thus: *Escaped the mouth of the sword:* which is the Hebrew phrase in the olde Testament, and heere followed by the Pen-man of this Epistle; and before, where he calleth the word of God *a two mouthed sword*, Heb. 4. 12: hereby meaning (as it is translated) *a two edged sword*. This effect must be vnderstood of two worthy Prophets, *Elias* and *Elizem:*

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for *Elias*, wee may reade, that when he had slaine *Baals* Priests (1. Kings 19. 1.) *Iezabel* the Queene. threatened to kill him: which he hearing, fled into the wildernesse, and thence was led to Mount *Horeb*, and there escaped by meanes of his faith. And for *Elizeus*, wee may reade, that when he disclosed the King of *Syriab* his counsell to the King of *Israel* (2. Kings 6.) hee was compassed about in *Dothan*, the city where he lay, with a huge host of *Assyrians* but, praying to the Lord, the Lord smote the host with blindness, and so the Prophet led them in safetie to *Samaria*. So then, the meaning of this effect, is, that when these seruants of God were in distresse, & danger of death, they denied themselves, and their owne helpe, & by faith relied vpon God vnfaignedly, frō the bottom of their hearts; & so found deliuerance with God, frō the perill of death.

First, here wee learne, that God provides for the safetie and deliuerance of his seruants, in the extremitie of peril and danger, when both might and multitude are against them. This point we haue touched in diuers examples before, and therefore doe here onely name it.

Secondly, in that these men in the extremity of danger beleueed, and so escaped the edge of the sword, we learne, that when we are in greatest danger, so as we see no way to escape; even then wee must put our trust in the true God, and he will saue vs. This wee must doe, not onely for the safety of our body; but more especially, for the saluation of our soule. Put the case a man were in despaire of his saluation, and that hee sees legions of duels compassing him about to take him away: what must this man doe in this case? *Answer*, Looke what *Elias* and *Elizeus* did, the same thing must hee doe; hee must not lie dead in desperation, yielding thereto: but, at the very same time, when such terrors oppresse him, hee must by faith lift vp his heart to God, and put all his trust and confidence in him, thorough Christ. And, if hee can this doe, hee may assure himselfe, that hee shall as certainly escape these fearefull

terrors

terrors of conscience, and the torments of hell, as *Elias & Elizabeth* did the edge of the sword: for, let a man put his whole trust in God, and whatsoever his troubles bee, God will deliuer him. *Great are the troubles of the righteous: but the Lord deliuer's him out of them all,* Psal. 34. 19. Indeed wee must not limit God, for time, or manner of deliuerance; but, waite on GOD by faith, accounting his grace sufficient, till deliuerance come. And thus much of the sixt effect.

The seauenth effect of their faith is this: *Of weake were made strong.* Or thus: *Of weake were restored to health.* This must bee vnderstood of *Hezekias*, a worthy king of Iuda, who (as we may read, 2. Kings 20.) being sore sicke, euen vnto death, was restored to health, and obtained of GOD the lengthening of his daies, for the space of fifteene yeares. Which wonderfull recovery, hee obtained by meanes of his faith, which hee shewed in time of his sickness, by a prayer he made vnto God; the substance whereof, stood in these two things: First, being very sicke, hee praied for the pardon of his sinnes. This appeareth by his thanksgiuing, vpon his recovery, *Isay 38. 17.* where hee confesseth, that *God had cast all his sinnes behinde his backe.* Now, looke for what hee gaue thanks; that (no doubt) hee had before begged of God in praier. Secondly, hee made request vnto GOD for prolonging of his daies, for some reasons which did concerne himselfe; and this hee also prayed for in faith. Now, the reasons, moouing him to pray for longer life, were these: First, hee had then no issue to succed him in his Kingdome; and therefore hee praied for life, to beget a childe, which might sit vpon his throne after him. And the ground of this praier was this: GOD had made a particular promise vnto *Dauid* and *Salomon*, 2. Kings 8. 25, that they should not want issue after them, to sit vpon the Throne of Israel, so that their children took heede to their way, to walke before the LORD, as *Dauid* did. Now, King *Hezekiah*, knowing this promise,

promise, had regard hereunto, and, building himself hereon, his conscience bearing him witnesse, that hee had walked before the Lord vprightly, hee praies for issue to succeed him; and, for that cause, he desires strength of body, and length of daies. This appeareth notably by his prayer. *2 King. 20. 9. Lord (saith he) I beseech thee now remember how I haue walked before thee in truth, and with a perfect heart.* The summe of his prayer is this: All the kings succeeding David and Salomon, which walke in Gods commandments, shall haue issue to sit on their thrones after them. Now, from hence he praies thus: *Oh Lord, I haue walked before thee in truth and sincerity of heart: and hereupon the confession followes, grant me issue to sit vpon my throne after me; and therefore, life and health to accomplish the same.*

Secondly, he praied that he might liue to glorifie God, in that weighty calling, wherein God had placed him ouer his people. This appeareth likewise, by his thanksgiving vnto the Lord, vpon his recovery: where hee saith, *Isay 38. 20. The Lord was ready to saue me: therefore wee will sing my song all the daies of our life in the house of the Lord.* Thus, by his worthy prayer, hee shewed forth his faith notably, by vertue whereof, being sicke vnto death, hee obtained of the Lord, the prolonging of his daies; for the space of fifteen yeares. And, so wee see, to whom this seasonable effect of faith is to be referred.

Here we are taught a speciall duty, for the recovery of our health, in the time of sicknesse: to wit, before wee vse the ordinary meanes of Physicke, wee must (according to this example) first put our faith in practice; by humbling our selues for our finnes past, confessing them truly vnto God, and praying for pardon; from a resolute purpose of heart, to lead a newe life; and also, by intreating health of God, and his good blessing vpon the meanes which we shall vse for our recovery. Thus haue other of Gods seruants done, beside Hezekias. When David was grievously sicke,

sicke, the principal thing he did, was this practice of faith; in humbling his soule before God for his sinnes, and intreating earnestly the pardon of them, as we may see, *Pla. 6. 8. & 38.* This is the principal thing, which in those *Pla. ms* is propounded of *David*. And so the *Apostle* counsels, *Iam. 5. 14. & 15.* *Is any man sicke among you? let him call for the Elders of the Church: and what must they doe? Surely, first pray for him; and then (as the custome was in those daies) anoint him with oyle, in the name of the Lord. And the prayer of faith shall save the sicke, and the Lord shall raise him up againe: and if hee haue committed any sinne, it shall be forgiven him.* And here we must be admonished, to beware of the bad practices of the world, in this case: the most men in their sicknesse, first seeke to the Physicians; and if that faile them, they send for the Minister. This was King *Asah* his practice, for which hee is branded to all posteritie, that being diseased in his feete, hee sought unto Physicians, and not unto the Lord, *2. Chron. 16. 12.* though, other wise, hee had good things in him, as *1. King. 15. 14.* And, many do farre worse, who seeke to witches and inchanters, when they, or theirs, are in such distresse: but, this is to forsake God, and to seeke help of the diuel, like to *Ahaziah*, who sent to *Baalzebub* the God of Ekron, to know of his recovery, when he was sicke upon a fall, *2. Kings 1. 2.* This should be far from all Gods children: for, as *Ahaziah* his sicknesse became deadly, through his sending to *Baalzebub*; so vndoubtedly, many diseases become incurable, by the bad and preposterous dealing of the Patient, who either useth vnlawfull meanes, or lawfull meanes disorderedly, or trusting therein. Wee therefore, in this case, must remember our duty in the practice of faith, as *Hezekiah* did.

The eight fruit of faith, is this: *It renewed valour in hisse.* This effect may well bee vnderstood of all the *Iudges* before named, and of all the good Kings in *Iuda* and *Israel*. But yet, there be two especially, to whom wee may more peculiarly referre it to wit, *Samson* and *David*. For, *Sam-*

son, he by meanes of faith, came to be so mighty (Iudg. 15. 16.) that with the Iawe bone of an asse he slew a thousand Philistines. And for David, he likewise was so encouraged by faith, that with the same sling, wherewith he kept his fathers sheepe (which was but a slender weapon for warre) hee encountered with Goliath that huge Philistine, and hit him with a stone in the forehead, and slew him. Both these facts, were the fruits of their faith, which made them bolde to encounter with these mighty enemies.

In this effect of their faith, first, wee may obserue, that true fortitude and manhood, right valour and courage, comes from true faith. It must bee graunted, that many heathen men had great strength and courage; but indeed, it was but a shadow of true valour: for, right valour comes from a beleeuing heart. And, therefore it is said, that these Iudges and Princes of Israel, waxed strong in battell by faith.

Secondly, Doth true faith make men valiant in battell? Then should the preaching of the word, bee set vp, and maintained, as well in the Campe, and Guarison, and among Souldiers on the Seas; as in Cities and Townes of peace. For, the preaching of the word, is the meanes of this faith which giues valour in battell, to them that fight in a good cause.

Deut. 10. 12.

Hence it was, that the Lord inioyned by Moses, that when the people of Israel went out to battell, the Priests should come forth, and encourage the people, that their hearts might not faint, nor feare, nor dread their enemies, because of the powerfull presence of God fighting for them. The Papists object this, by way of reproach, against Zwinglius, who was one of the restorers of the Gospel: That hee died in the fildes among Souldiers: But, this indeed is no reproach, but rather a matter of great commendation vnto him; in that, for the increase of faith and knowledge, in them that were weake Christians about him, hee was

Ged. & Iehosaphat. the 11. Chap. to the Hebrewes. 321

content to hazard his owne life. And thus much of the eight effect.

The ninth effect of faith, for which these worthy men are commended, is this; *They turned to flight the Armies of the Aliens.* This may be vnderstoode of the most of the Iudges, and of the good Kings of Iuda and Israell. But I will make choyse, especially of two, *Gedion*, and *Iehosaphat*: for, *Gedion*, one of the Iudges, with three hundred Souldiers (Iudges 6. and 7) altogether vnweaponed, onely with light pitchers in their hands, put to flight a mighty huge Armie of the *Midianites*. And *Iehosaphat* a godly King, being assaulted with a mighty and great Armie of Moabites, Ammonites, and men of mount Seir, knew that by force of armes hee could not withstand them; and therefore by faith makes a worthy prayer vnto the Lord, and the Lord heard him, and set his enemies one against another, and so did he put them to flight: which hee could neuer have done by any strength of his owne.

Heere wee may learne, how Kingdomes and people may become able to put to flight their enemies. The best way is, to put in practice their faith in God, by humbling themselves truly for their sinnes past, with vnfeined confession of them vnto God, praying withall earnestly for the pardon of them; and for Gods aide, assistance, & protection against their enemies. The power of this meanes is euident in Scripture: and therefore when *Elisha* was taken vp, *Elisha* cried, *My Father, my Father, the Chariot of Israell, and the horse-men thereof.* 2 Kings 2. 12: giuing him this notable commendation, that he was as good to Israell, by meanes of his faith, as all their Chariots and Horse-men. *Question.* How could that possibly be true? *Answer.* If we reade the Story, wee shall finde it to be most true, that by his prayers which he made in faith, he did as much or more then all the strength of the Land could doe. And so it shall be with all Christian Kings and people: if they can shew forth their faith, by prayer vnto God, they shall

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shall doe wonderfull much hereby, in subduing of their enemies.

To apply this to our selues; wee haue had many and dangerous assaults from Popish enemies, both domestical and forraigne, who haue of long time, and no doubt still doe purpose our ouerthrowe: Now, how shall wee be able to withstand their might, and to escape their malice? True it is, Christian policy, and warlike prouision must be vsed: yet our stay and rest must not be thereon; but wee must stirre vp our faith, both Magistrates and Subiects, Prince and people: and first of all humble our selues for our sinis, and shew forth our repentance by new obedience in time to come; and then pray for a blessing vpon the outward meanes which shall be vsed. This is the right practice of faith, in the case of danger by our enemies; which we shall finde (if we exercise it vnfeinedly) to be a surer meanes of safety and victory against our eanemies, then all worldly munition and policie: For hereby we shall haue the Lord for our protection, and his blessing vpon the outward meanes, giuing strength and good successe thereunto; when as, omitting this duty, the Lord will not be with vs, and then we shall finde that vaine is the strength or wit of man. Let vs not therefore betray our selues wilfully into our enemies hand; but by this practice of faith, enable our selues against all our enemies whatsoeuer: otherwise wee may iustly feare to be deliuered into their hands, for a prey vnto their teeth. And therefore, if we loue our owne safetie, and the wel-fare of our Land, let vs practice this duty: For, the prayer of faith, availeth much with God, if it be seruent; and therefore the Lord saith to *Moses*, when he fell down before him, to turne backe the wrath that was broken in vpon the people, *Let me alone*: as though *Moses* had held, or bound the Lords hand by his prayer; that hee could not smite his people. And thus much for the ninth fruite of faith.

The



The faith of the wi- dowe and the Shunamite.

VERSE 35.

*The women received their dead raised up
to life.*



His is the tenth and last fruit of their faith, which must be understood of these two women especially: the widow of Zarephath, and the Shunamite. The widow of Zarephath, giving entertainment: o Eliab in the great famine, had this blessing vouchsafed vnto her for her faith, that her dead sonne was restored to life by the Prophet: And the Shunamite that provided lodging for the Prophet Eliab, had her onely son restored to life from death by the Prophet through faith. Now heere we must obserue, that these two women did not only beleue in the true God; but more particularly, that God would vse these his seruants, as meanes to restore to life their two children that were dead:

1 Kings 17.

1 Kings 4.

dead: as appeares by this, that both of them made means to the Prophet, for the reuiuing of their children; which they did, by faith.

But some will say, This last effect of faith, may seeme to crosse the Scripture else-where; which saith, that *Christ is the first fruites of them that sleepe*. How then could these that were before Christs incarnation, be restored from death to life? *Answer.* Saint Pauls meaning is this; that Christ is the first of all those that rose from death to life, to die no more, but to liue for ever. So, indeede, Christ is the first fruites of them that sleepe: for, he rose to liue for ever. As for these two, and some other, mentioned both in the olde Testament and the new, that were raised from death to life, they rose not from the sleepe of death, to liue for ever, but to die againe.

In this tenth fruite of faith, all Parents may learne their duty towards their children, in the case of sicknesse or such like. They must follow the example of these two godly women, and laboure especially to shew forth their faith in such duties as God requireth in such a case: to wit, they must humble themselves for their owne sinnes, and for the sinnes of their children and family; praying earnestly to God for the pardon of them (for GOD may visite the iniquity of the Parents vpon the children in bodily iudgements) and entreating the Lord to restore them to health and liberty: and withall, they must vse the ordinarie lawfull meanes of recouerie in physicke and such like, praying to God for a blessing thereupon.

This is their dutie; but (alas!) the manner and practice of many Parents, is farre otherwise: for, whereas they should first seeke vnto the Lord, and come to his Prophet, they either runne first to the ordinary meanes of physicks; or, being worse disposed, seeke help of wizards & blessers by their charmes and forceries, forsaking GOD and running to the Diuell. Indeepe, the vse of lawfull meanes is not to be discommended simply; but this preposterous course

course is blame worthy, and deprives many, of Gods blessing in the meanes, That they seeke helpe of Physick, before they haue sought to the Lord, in this holy practise of faith.

Quest. But how can the parents faith benefit the childe?

Answer. It cannot procure vnto it eternall life: for, every one must bee saued by his owne faith in Christ. And, yet the childe receiues many a good blessing at Gods hand, by meanes of the Parents faith; as namely, the benefit of the couenant of grace in the seales thereof; besides the fruition of many temporall blessings, as life it selfe, in this place.

The consideration hereof, must moue all parents; aboue all things, to labour for true faith: for, by the practise hereof, they shall be able to bring the greatest blessing vpon themselves, and their children, and vpon the lawfull meanes which they shall vse for their good. Say, the Lord shall lay his hand vpon children and seruants in a family, what must parents and masters doe? Surely, the best way for helpe, is the practise of faith, in true humiliation for sinne, and prayer to God for mercy, and for a blessing vpon the meanes which they shall vse. In all societies this is true, that by the faith of the gouernors, many curses are remouued, and many blessings procured. God sends his Iudgements among vs daily, and we knowe not when other misse shall befall vs: but, for the remoucall and preuenting of them, we must giue our selues to true humiliation and praier; and so shal we finde the Lords mercy towards vs, as these two women did.

And thus much of this tenth fruit of faith, and of them all severally.

Now, from them all ioyntly together, obserue this speciall point; That faith is such a grace of God, as doth bring downe from heauen vpon a very beleuer, all Gods blessings that are needfull for him. Who is hee that desires not to bee made partaker of GODs blessings needfull for

for him, both in soule and body: Well: the onely way and meanes hereto, is to get a true and liuely faith, and to put the same in practise, in all such duties as God shall require at our hands. The worthy men before named, obtained all the former most wonderfull blessings, by meanes of their faith: *By it they escaped the edge of the sword; they quenched the violence of the fire; waxed mighty in battel, &c.* as wee haue heard.

Now, if faith be such a notable grace of God, then aboue all things in this world, let vs labour for it. We must not content ourselues with lip faith, and so presume vpon Gods mercies; but, wee must labour for a true and liuely faith in Christ, which may purifie our hearts, and bring forth fruit in our lyues. Here are strong motiues to perswade vs hereunto: for, what doe wee desire? riches, honour, or fauour, and grace in the world? would wee haue health, and strength? nay, the fauour of God, which is all in all: then, looke to get true faith: for, in the practise thereof, thou shalt obtaine of God, all needfull blessings, both temporall and spirituall. Many toyle themselves exceedingly, by worldly meanes to get temporall blessings, as health, wealth, honour, &c. and yet neuer attaine thereto, because they seeke them not by faith. I confesse, naturall men get many good things: but to them they are no blessings; because they want faith both in getting, and keeping of them: for, they lay all religion aside, and toyle themselves wholly in worldly meanes. This course the childe of God must beware of. Say, that a Prince bids one of his seruants goe to his Treasurie, and there enrich himselfe with Jewels, with gold, and siluer, and with whatsoeuer he lacketh: what will this man doe? Surely, first hee will call for the keyes, wherby he may vnlocke the doore and chests: for else he can get nothing. Behold, in the Ministerie of his word, God shewes vs his full treasury, wherein wee may enrich our selues, with all his blessings: Now, wee must not with the foole, runne without the key, but labour

labour first for true faith; which is that key, whereby Gods heavenly treasures are opened vnto vs: and, we must be sure that we haue a sound key; that is, a true and sound faith, which may strongly turn about the lockes of Gods treasury. For, this is most certaine, he that doth vnfaignedly beleue, shall neuer want any thing, either in body or soule, that is good for him to haue. Euery one will say, hee beleues; but the truth is, that true faith is rare: for, mens hearts are not purified, nor their lyues changed; but they remaine as sinnefull as ever they were: which causeth Gods iudgements to be rife among vs. Wherefore, as we desire our owne good, both in soule and body; so let vs labour for true faith, and shewe forth the power of it in our lyues. And thus much of these Iudges and Prophets, and of the fruits of their faith.



Belee-



Beleeuers vnder the Maccabees.

*Others also were racked, and would not bee deliuered, that
they might receiue a better resurrection.*

IN these words, the author of this Epistle proceedes to the fourth order of Examples of faith, contained in this Chapter wherein (as in the former lastly handled) hee proceedes briefly, heaping vp in fewe words, many worthy examples of faith, containing the names of the parties, & onely setting downe those things, for which their faith is commended vnto vs. And this fourth and last order of examples, comprehendeth such beleeuers as liued vnder the regiment of the Maccabees, and afterward to the coming of Christ. For, of beleeuers in former times, it cannot be vnderstoode, because there is a manifest distinction put betweene these beleeuers, and the former Iudges, Kings, and Prophets; in these words, *others also*: whereby it is plaine, that heere he propounds examples of beleeuers different from those which hee mentioned before. And

it is also plaine, that these beleeners lived before the coming of Christ. For, howsoever the Christians in the Primitive Church, were racked, scourged, and tormented after this sort; yet of them this place cannot be vnderstood: because they enjoyed the promise of the *Messias*: but, these heere mentioned, enjoyed not that promise in their dayes, but wayted for it by faith, and therein died, Verse 39. And indeede, in the time of the Maccabees, the Church of the Iewes was wonderfully persecuted by *Antiochus*, about two hundred yeares before Christ; as we may see, 2. Maccabees 4. and 6. chapters.

Question. Where had the Author of this Epistle this large narration of these strange persecutions, seeing they are not registred in the booke of the olde Testament?

Answer. Wee may iudge, that hee gathered it out of the Stories and Records of men: which (howsoever they bee not now extant) yet in his dayes in the Primitive Church were extant, knowen, and approoued. Neither must this seeme strange vnto vs: for, the spirit of God, in the olde Testament speaking of men, hath oftentimes reference and relation therein to humane Writings; as this phrased (*The rest of the actes of such and such*, are they not written in the booke of the *Chronicles of the Kings of Iuda and Israel*) so often vsed in the booke of Kings and Chronicles, doth euidently declare.

Nowe, those *bookes of Chronicles*, were not parcelles of holy Scripture, but ciuill or ecclesiasticall Stories, like to our booke of Martyrs and Chronicles. 2. Timothy chapter 3. verse 8, Saint Paul saith, *Iannes and Iambres resisted Moses*. Nowe, in the booke of Exodus, wee shall not finde the Sorcerers that withstood *Moses*, once named. And Saint Iude maketh mention of a *Prophecie of Enoch*, Iude verse 14; which in all the olde Testament is not recorded: and it is like, that *Moses* was the first Penne-manne of holie Scripture.

Mm

Whence

Acts 17, 28.

Whence then had these Apostles these things? *Answer.* No doubt, the holy Ghost might reueale such things vnto them, though they had beene vnknownen in thole times; but it is more probable, that the Apostles had them out of some Iewish Writers, or records then extant, and approued among the Iewes: So *Paul*, preaching to the Athenians, alledgeth the saying of *Aratus* an Athenian Poet: *For, wee are his generation.* And to the Corinthians, he poundeth a sentence of *Menander*; *Euill words corrupt good manners.* 1. Cor. 15. And to *Titus*, hee alledgeth *Epimenides*, a Cretian Poet; *The Cretians are alwayes liars, euill beasts, slowe bellies,* Titus 1.12.

Now whereas the spirit of God taketh these sentences out of the writings of men; we may learne, that to read the writings of men is not vnlawfull, but a thing of good vse to the seruants of God. But whereas some would hence proue, that their authority may be alledged ordinarily at every mans pleasure in the publique ministerie; it hath no ground in these places. For, first, the Apostles were so guided by the holy Ghost in their publique Ministerie, that they could not erre: but no Ministers at this day haue such a priuiledge. Secondly, the Apostles, alledging or recording the sayings of men, in their Sermons or Writings, did thereby sanctifie them, and make them to become a part of holy Scripture. This, no ordinarie Minister can doe: but let him alledge a humane testimonie tenne thousand times, yet still it remaines humane, and is not Gods word. Thirdly, they that would warrant their practice, in alledging humane testimonies in their Sermons, by the Apostles, ought to follow the Apostles in their manner of allegations. Now, the Apostles were so sparing heerein, that in many bookes wee shall not finde offer for, there are onely three, in all the new Testament. Again, the Apostles did it without ostentation: for, the names of the Authors are concealed, whence they tooke their testimonies.

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The changing estate the 11. Cha. to the Hebrews. 5; 1

And lastly, the Apostles did it vpon weighty cause and iust occasion; to wit, when they were perswaded in conscience, that those testimonies would conuince the consciences of their hearer in those things for which they alledged them. Now, how farre many differ from the Apostles in their allegations, let the world iudge.

Yet before wee come to speake of these examples of faith in particular, there are sundry generall points to be handled. In the three former verses, the spirit of GOD hath sette downe the prosperous successe of beleeuers, through faith. But heere hee comes to acquaint vs with a different estate of other beleeuers, vnder greuous persecutions and torments, euen vnto most cruell and bitter kindes of death.

From this which the Apostle heere obserueth, wee may take a view of the state of Gods Church and people heere in this world. For, GOD vouchsafeth peace and prosperous successe to some, as a iust reward of faith and obedience: but others must want the comfort of outward peace and welfare, and vndergoe most greuous trials and persecutions. Looke, as there is a continuall interchange betweene day and night, and the one doth constantly follow the other, so as it is one while day, and another while night: so is it with the Church of God, and with true beleeuers in this world; sometime they haue peace and prosperity: and this continueth not alway, but another while they are in trouble, miserie, and persecution.

To make this point more plaine, because it is of some importance; wee may beholde the truth of it, in the Church of GOD from the beginning. *Adams* familie was GODs Church, and therein was first notable peace: but when GOD accepted *Abels* sacrifice, and refused *Cains*, then persecution began, and *Cain* slew his brother *Abell*. *Abraham* is called the Father of

the faithfull, and his family in those daies, was the true Church of God; wherein, we may notably see this changeable estate: for, Gods calls him out of *Charran*, to dwell in the land of *Canaan*, *Exod. 12. 1. 10.* But, within a while, the family was so great in the Land, that hee was faine to goe downe into Egypt, to sojourne there. And, there the Lord blessed him exceedingly, and enriched him so greatly, that he became a mighty Prince, able to encounter with the Kings of those nations in battell, after his returne to *Canaan*, *Exod. 14.*

The Israelites, Gods chosen people, were 400. yeare in bondage in Egypt; but, at the appointed time God gaue them a glorious deliuerance; and, yet they were tried in the wildernes 40. yeares; after which time, they were planted safely in the fruitfull Land of *Canaan*, a Land that flowed with milke and hony. And there also, the Church of God was in this case; sometime in prosperitie, and otherwhiles in aduersity: for, when it was ruled by Iudges (as in that booke appeares) for ten, twenty, thirty, or forty yeares together, the Israelites for their sinnes, were in subiection & bondage to the nations about them; as the *Moabites*, the *Philistims*, the *Ammonites*, &c. Yet then, when they cried to God, he sent them some mighty iudge to deliuer them, for so long time againe. This was the interchangeable estate of the Church, all the time of the *Iudges*. And afterward, when it was gouerned by Kings, it was in the same case: for, one while God gaue them good Kings, who would aduance religion, and maintaine and cherish the Priests and Prophets of God; and, for their time the Church prospered. But otherwhiles, for their sinnes, God would send them wicked Princes, which persecuted the Prophets, and the godly in the Land. This is plaine in the bookes of the Kings and Chronicles. After the raig of good king *Iosias*, cam the captiuity into *Babylon*: & 70. yeares expired, the Lord by *K. Cyrus* returned the
again.

again. After their returne, they were one while in peace, and another while in distresse; as we may see in the bookes of *Exra* and *Nebemias*; but, aboue all other, that persecuti- on of *Antiochus Epiphanes*, was most notorious, which was foretold by *Daniel* in his Prophecy, Dan. 11. 36. and is re- corded in the bookes of the *Maccabees*.

To come to the times of the Gospel: The Primitiue Church, after the ascension of Christ, in the first 300. yeares, suffered ten most bloody & grieuous persecuti- ons: betwixt each of which, shee yet had some times of peace, and (as it were) respite to breathin. And, after the tenth persecuti- on ended, the Lord raised vp the good Emperour *Constantine*; who broght peace & welfare vnto the church. But, soone after him, the heresie of *Arius*, raised vp by the diuell, brought as grieuous persecutions vpon the church, as euer the Pagans did; beeing a most blasphemous here- sie, denying the eternall deity of Christ, and of the holy Ghost; and, it preuailed in the Church for 80. yeares. Not long after the suppression of that heresie, began the idolatry and tyrannie of *Antichrist* to preuaile in the Church, for many hundred yeares. And now, about some foure- score yeares agoe, the Lord in mercy raised vp worthy instruments, by whose meanes, hee deliuered his Church from that idolatry and blindness: yet so, as still the church hath felt the bloody hand of *Antichrist* in grieuous per- secutions. All which, shewes this to be most true; that the outward state of Gods Church, is interchangeable, ha- uing one while peace, and another while grieuous perse- cution.

To apply this to our selues: God hath planted his Church among vs in this land, and for many yeares to- gether, hath blessed vs with prosperity and peace; which, in great mercy hee hath giuen vs as a reward of the faith of his seruants which are among vs: and, during this time, wee haue had great freedome and liberty in Gods holy ministry, for the word, praier, & sacraments. But, we

must knowe, that the state of Gods Church, for peace and trouble is interchangeable, as day and night, for light and darkenesse. Wherefore, we must be aduertised, to look vnto our selues: for, our estate in peace must not last alwaies, these golden daies will haue an ende, and troubles and afflictions will vndoubtedly come. Indeepe, God onely knoweth, what kinde of afflictions shall befall, and the particular time thereof: but, that they shall come in the time appointed of God, we may resolue our selues by the reasons following.

First, the tenour of the Law, is this; *that the curse doth follow the transgression*: so, that when any man, family, or people, hie in the breach of Gods commandements, they must looke for Gods iudgements to bee powred vpon them. Now, we may too truly assume, that this our nation and people abound with grievous sinne in all estates: For, in the ciuill estate (to omit manifold practises of oppression) Where is iustice without bribery? or bargaining, without fraud and deceit? And, in the ministry (beside many abuses) where is that care which ought to be, for the building of Gods Church? And, for the body of our people (beside grosse ignorance, and superstition) what fearefull blasphemy, whoredome, swearing, and Sabbaoth-breaking, doth every where abound? beside fearefull Atheisme, which is a mother of abominations: whether we respect naturall Atheisme, whereby many deny God by their workes; or, learned Atheisme in some, who dispute against the truth of God, reuealed in his word. All these, and many other sinnes among vs, crie lowd for GODs iudgements vpon vs; even for that fearefull iudgement, the remooucall of Gods kingdome in the Gospel of peace.

Secondly, consider what manner of persons of place, and note, both in Church and common wealth, God takes from vs by death, even in their best times: are they not such as excelled among vs, for great wisdom and learning, and for

for true piety and good conscience? now, howsoever this may seeme but a small thing in the eyes of many; yet vndoubtedly, it is a forerunner of Gods iudgements: for, *the righteous perish, and no man considereth it in heart; and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.* Isa. 57. 1.

Thirdly, God hath set his fearefull iudgements among vs, and about vs, warre and sword in our neighbour nations; which also hath beene oft shaken at vs: also, famine and pestilence throughout our owne Land, by intercourse and long continuance, *Leuit. 26.* Now this is the truth of God, that, *when God sendes his iudgements vpon a people, if they doe not repent, one iudgement is but the forerunner of another more grievous and terrible than the former.* But, little or no repentance appeares among vs; nay rather, we fall away more and more, and so stand still in daunger of more fearefull iudgements.

Lastly, it is vsuall with God, thus to deale with his own seruants: as he doth sometime reward their faith and obedience with peace; so, otherwhiles he wil trie their faith by affliction. Thus he dealt with his seruant *Iob*, though there were none for piety like him in his time, through all the world. Now, God hath his seruants among vs: for the triall of whose faith, we may perswade our selues, some tribulation shall come vpon vs; *For, all that will liue godly in Christ Iesus, shall suffer tribulation,* 2. Tim. 3. 12.

This being so, that our peace shall be turned into trouble (as by the former reasons, which directly fasten themselves vpon our Church and state, may euidently appear) let vs then here learne our dutie.

First, we must cast with our selues, what may bee the worst that can befall vs, when triall and persecution shall come. This is the counsell of our Sauour Christ to those that would follow him constantly as good disciples: they must, as *good builders*, consider of the cost, before they laie the foundation; and, like *good Warriors*, consider of their

strength, before they goe out into the field, lest they leaue off, & turn back, like fooles and cowards, Luk. 14. 28. &c. We, by Gods mercy doe now professe the true religion of Christ, with hope to be saued thereby: therefore, wee must cast with our selues, what our religion may cost vs, and see before hand, what is the worst thing that may befall vs, for our profession of Christ and his Gospel. If wee haue not done this, at the beginning of our profession, we must now doe it; for, Better late, than neuer: lest going on securely, without this account making, we shamefully forsake Christ when triall comes.

In former times, the constant profession of Christ, hath cost men losse of friends, losse of goods, and liberty; yea, the losse of their hearts blood: and, the same case may befall vs. Wherefore, wee must cast with our selues, and see whether wee bee willing to suffer the losse of goods, and friēds; yea, the losse of our liues, for the defence of Christs true religion.

Againe, as this estate of the Church must mooue vs to make this account, for resolution in suffering; so it must teach vs to labour for those sauing graces of Gods spirit, which may inable vs to stand fast in all temptations, troubles & persecutions. We must not content our selues with blazing lamps, as the five foolish virgins did; but, get the oyle of grace into the vessels of our hearts. Knowledge in the word, is a comendable thing; but not sufficient to make vs stand in the day of triall. We, therefore, must labour for true sauing graces; especially for this, to haue our hearts rooted and grounded in the loue of God, through faith: whereby we are assured, that God is our father in Christ, and Iesus Christ our redeemer, and the holy Ghost our comforter and sanctifier. This assurance of faith will stablish our hearts in all estates: come life, come death, we neede not feare; for, nothing shall be able to separate vs from this loue of God in Christ Iesus.

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Faith giues patience. the II. Chap. to the Hebrewes. 337

And thus much of the coherence of this verse with the former. Now to the words.

Others also were racked, &c. Heere the holy Ghost begins to propound the fruites of faith, for which this last ranke of beleuers are commended vnto vs. And they are not such famous exploites as the former, but *nine* seuerall kindes of sufferings; vnto all which, wee must remember to apply this clause *by faith*, from the 33. verse: as thus, *Through faith, they endured racking, mocking,* and so for all the rest.

Out of these effects in generall, wee may learne two things: First, a singular fruite of faith, for which it is heere so highly commended in this last ranke of examples: to wit, that by it the childe of GOD is enabled to beare whatsoever the Lord shall lay vpon him. The torments wherewith mans body may be afflicted, are manie and terrible; and yet, be they neuer so many, nor so terrible, true sauing faith will make the childe of GOD to beare them all for the honour of Christ.

The effects of faith before set downe, were many and singular: but vndoubtedly, this strength of patience, which it giueth vnder the greatest torments for Christes sake, is one of the principall.

This, *Paul* doth notably testifie in this profession (Romane chapter 8. verses 38, 39.) *I am perswaded, that neither death nor life, nor Angelles, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall bee able to separate vs from the loue of GOD, which is in Christ Iesus our Lord.* Oh singular power of faith! which so firmly vnites the beleuer vnto Christ, that no torments in the world, no not all the power of Satan, and his Angels, can separate them asunder.

Question. How doth faith worke this indissoluble power in cleauing vnto Christ? *Answer.* After this

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manner: It is the property of faith, to perswade the conscience, of Gods loue and fauour in Christ; and vpon this perswasion, the heart begins to loue God againe. Now, by this loue doth faith worke, and make a man able to beare all torments that can be inflicted for religions sake: for, *Loue suffereth all things*, 1. Cor. 13. 7. euen that loue where-with one man loueth another: how much more, then shall this loue wherewith we loue God in Christ, make vs to suffer any thing for his names sake? Hence it is, that loue is said to be strong as death: and the coales therof are fierie coales, and a vehement flame: yea, much water cannot quench loue, neither can the floods drowne it; that is, grievous persecutions and torments cannot extinguish the same. Nay, (such is the power of loue to GOD when it is seruent, that it makes a man so zealous of Gods glory, that if there were no other way to glorifie God, than by sufferings; the childe of God would rather yeeld himselfe to endure the torments of the damned, than suffer God to lose his glory. This wee may see in *Paul*, Rom. 9. 3: *I would wish my selfe (saith he) to be separate from Christ for my brethren that are my kinsmen, according to the flesh: that is, the Israelites; meaning for the advancement of Gods glory in their calling and saluation. Such zeale likewise we may see in Moses: for, thinking that God should lose his glory, if the Israelites were destroyed, he prayes the Lord to pardon their sinne: But if thou wilt not, then (saith hee) raze me out of the booke which thou hast written.*

Cant. 8. 6.

Exod. 32. 32.

This being the fruite of faith, To make a man able and willing to suffer any thing for Christs sake; we must heereby be moued to labour for true faith: for, tribulation may come; nay, some affliction will come on euery childe of God, more or lesse. Now, without faith wee shall neuer be able to glorifie God vnder the crosse. *The iust must liue by faith in this estate*, Heb. 10. 38; as, here they endure racking, burning, hewing afunder, &c. and all by faith.

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faith, note the minde and disposition of vngodly men towards Gods Church and people; they are most bitterly & bloudily bent against them: for, here they put in execution vpon Gods children, whatsoever cruelty the diuell could suggest into their hearts. And this hath been their disposition and behaviour, not onely before Christs incarnation, but also ever since: as may appeare by the manifold strange tortures, deuised against Christians in the Primitiue Church; and both then and since inflicted vpon them. Beholde it in the Church of Rome, especially in their late Inquisition: whereby, beside the cruell racking of the conscience by vniust inquiries, they put the Protestants to most cruell tormentes.

The consideration of this cruell disposition in the wicked, against the godly, is of speciall vse. First, it proues vnto vs, that the religion which by Gods mercy we professe, contained in the bookes of the olde and new Testament, is no politique deuice of man, but the sacred ordinance of the euerliuing God. For, if it were the inuention of man, it would so fit their humour, and accord with their nature, that generally it would be loued and embraced, and not one of an hundred would mislike it. But, we see it is generally detested; *This Sect is euerywhere spoken against, Acts 28. 22*: naturall men reiect it, and persecute it, and the professors of it vnto the death. This they doe, because true religion is contrary to their nature, as light is to darknesse; and condemnes those wayes and courses which they best like of. This reason shall iustifie true religion, to be Gods owne ordinance, euen to the conscience of the worldly Atheist: his diuellish malice against it, proues Gods diuine truth to be in it.

Secondly, doe the wicked hate the godly, because of their religion and profession? then on the contrary, wee must learne to loue religion, because it is religion; and the professors of it, for their professions sake. This is Christs instruction, *to loue a disciple because he is a disciple, Mat. 10.*

Indeede

Indeede wee must loue all men; but especially those that embrace the Gospell of Christ, and be of the householde of faith: for, all such are brethren, hauing one Father, which is God; and brethren ought to loue one another. But alas this lesson is not learned: for, the world generally is giuen to mocking, and scoffing, & the matter of their mocking is religion, and the professors thereof. This ought not to be so: for, howsoeuer men may faile both in knowledge & practice, yet the professors of religion should not be so despised. This abuse is growen to such a height, that many refraine the diligent hearing of the word preached, least they should be mocked. But let these mockers know, that heerein they shake hands with the diuell, and with the persecuters of Gods Church; for, *mocking is a kinde of persecution*. Young Christians should not be so dealt with; but rather encouraged, for the aduancement of the Kingdome of Christ. Thus dealt our Sauour Christ with those that gaue any testimonie of the sparkes of grace: when the young man said; *He had from his youth kept Gods commandments*, the Text saith, *Iesus beheld him and loued him*, Marke 10. 21: and, hearing a Scribe answer discreetly, he said vnto him; *Thou art not farre from the Kingdome of God*, Marke chapter 12. ver. 34: Now, we must be followers of Christ, and walke in loue, iudging and speaking the best of all professours, accounting none for hypocrites, till GOD make their hypocrisie knowen. It is a note of a Christian to loue a man, because hee loues religion: on the contrarie, to hate a man, because hee is a Christian, is a note of a persecuter, and an enemy to Christ. And thus much in generall.

Now wee come in particular to the seuerall kindes of sufferings, which these beleeuers endured by faith: the first whereof, is *racking*; in these words: *others also were racked*: or, as some translate it; *And others were beaten with clubbes*. For, the words in the originall will beare either

ther translation: and, both of them fitly agree to this kinde of suffering. For, in these times, the enemies of GODs Church, vsed to set the bodies of them that were to be tormented, vpon racks, and engines; whereon, they stretched out every ioynt, and then did beat the whole body thus racked, with clubs, till the party were starke dead. An example of this kind of suffering, we haue in *Eleazer a Iewe*, 1. Mac. 6. who vnder *Antiochus* was first racked, and then beaten on every part of his body, vnto the death; because he refused to eat swines flesh.

But some will say, This cannot be any commendation of faith, to be racked and beaten to death: for, malefactors and traytors are so vsed. *Ans.* To preuent this obiection, the holy Ghost addeth these words; *and would not be deliuered: or, would not accept deliuerance:* to shewe, that this suffering was a notable commendation of true faith. The meaning of the words is this; That whereas some Iewes in the olde Testament, were condemned to death for their religion, by persecutors: and yet, had life and libertie offered vnto the, if they would recant, and forsake their religion; This proffer of life they refused, *and would not be deliuered*, vpon such a condition.

In this example of faith, we are taught to hold fast true religion, and to preferre the enioying of it, before all the pleasures and commodities in the world; yea, before life it self. This point, *Paul* vrgeth in sundry exhortations; saying, *Let him that thinketh he standeth, take heed lest hee fall:* 1. Co. 10. 12. for bidding vs to preserue our outward peace, by communicating with idolaters. And againe, *Stand fast in the faith:* 1. Cor. 16. 13. Yea, this is one maine point that *Paul* vrgeth to *Timothy*, in both his Epistles; *to keepe faith, and a good conscience.* And our Saniour Christ in one of his parables, Math. 13. 44. compares the kingdom of heauen, to a treasure hid in the field; which, when a man findeth, hee hideth it, & goes home & sets al he busch, to buy the field. Whereby he would teach vs, that every ones duty, who would enioy

enjoy the Kingdom of heauen, is this: In regard of it, to forgoe and forsake all things else, esteeming them to be drosse and dung, as *Paul* did, *Philip* 3. 8. What though a man had all the riches and pleasures of the world, & all things else for this life, that his heart could wish yet, if he want religion, and a good conscience, all he hath is nothing: for, so he wants the loue and fauour of God, & shall lose his soule; for the ranome whereof, all the world can doe nothing. Wherefore, we must hereby be admonished, to haue more care to get and maintaine true religion, and a good conscience, than any thing in the world besides.

Now, because nature will iudge it a part of rashnesse, to refuse life, when it is offered; therefore, to prevent this conceit, against these beleeuers, the holy Ghost sets downe a notable reason of this their fact: to wit, They refused deliuerance, *that they might receiue a better resurrection.* Many interpreters vnderstand these words, of the resurrection at the day of iudgement simply; as though the holy Ghost had said, These Martyrs therefore refused, to be deliuered from death, because, they looked to receiue, at the day of iudgement, a greater measure of glory: even for this, that in obedience to God, for the maintenance of true religion, they were content to lay downe their liues. This (no doubt) is the truth of God, that the more wee humble our selues, in suffering for the name of Christ in this life; the greater shall our glory bee, at the generall resurrection: *for our light affliction, which is but for a moment, causeth vnto vs, a farre more excellent, and eternall weight of glory.* 2. Cor. 4. 17. And yet (as I take it) that is not the meaning of these words; but, their resurrection at the last day, is here tearmed better, than the temporall deliuerance offered vnto them. For, being in torments on the racks, they were but dead men: and, when life was offered vnto them, it was (as it were) a kinde of resurrection, and in regard of the enemies of the Church; a good resurrection: but, for that, they would

would not lose the comfort of resurrection to life, at the last day.

Here then, are two resurrections compared together. The first, is a deliuerance from temporall death: the second, is a rising to life euerallasting at the last day of iudgement. Now, of these two, the later is the better; and that in the iudgement of Gods seruants, and Martyrs. So then, the true meaning of these wordes, is this: These seruants of God, refused deliuerance from temporall tortures and punishments; because their care and desire was, that their bodies might rise againe to life euerallasting, at the day of iudgement: which rising againe to life at that day, they iudged farre better, than to rise to a temporall life, for a while in this world.

This reason, wel obserued, may teach vs these two speciall duties: First, to be carefull aboue all things, for assurance in our consciences (as these seruants of God had) that our bodies shall rise againe to life euerallasting, at the last day. True it is, wee make this confession with our mouthes, among the articles of our Faith; but, we must labour to bee settled and resolved effectually in our hearts, that these our bodies (be they neuer so miserably tormented here) shall one day rise to life and glory, by Iesus Christ. All the true Martyrs of Christ, knewe, and were resolved of this: and this it was, that made them so confident in their sufferings. And, if wee can attaine vnto it, we shall finde great vse hereof, both in life and death. For our lyues, this will moue vs to embrace true religion from our hearts, and in all things to indeauour to keep a good conscience. This *Paul* testifieth, *Act. 24. 15, 16*; for, hauing made profession of his hope in the resurrection, both of iust and vniusts he saith, *And herein I endeauour my selfe to haue alwayes a cleere conscience, both towards God, and towards men.* And for death, this perswasion also is of great vse; for, it will notably stay the heart, against the naturall feare of death. It is a wonder to see, how terrible the thoughts of death

death are to many a one. Now, this feare ariseth hence, that they are not in heart resolued of their resurrection, to life and glory at the last day: for, if they were, they would endeuour themselves with patience and with comfort, to vndergoe the pangs thereof, though neuer so terrible.

Secondly, hence we must learne so to leade this temporall life, that when we are dead, our bodies may rise againe to life eternall. These Martyrs are a notable precedent herein vnto vs: for, they are so resolute to holde that course of life, which hath the hope of glory, that they will rather lose temporall life, then leaue that course. And, indeede this duty is so necessary, that vnlesse we order wel this temporall life, we can neuer haue hope to rise to glory. *Quest.* How should we leade this temporall life, that we may rise to glory, after death? *Answer.* This, *S. Iohn* teacheth vs, *Reuel. 20. 6.* *Blessed and holy is he that hath his part in the first resurrection: for, on such the second death hath no power.* Wee must therefore labour earnestly to haue our part heerein. This first resurrection is spirituall, wrought in the soule by the holy Ghost; causing him that is by nature dead in sinne, to rise to newnesse of life: whereof whosoever is truly partaker, shall vndoubtedly rise to glory. For, they that are quickned in Christ frō the death of sin, are made to sit together in beauenly places in Christ Iesum, *Eph. 2. 6.* Naturall death may seuer soule & body for a time: but it can neuer hinder the fruition of eternall life. Wherefore, as we desire this life which is eternall when we are dead: so let vs frame our naturall liues to die vnto sinne while we are alieue.

Verse 36. And others haue bene tried by mockings, and scourgings: yea, moreover by bonds and prisonment. The second kinde of suffering, wherewith the seruants of God were then tried, is *mocking*. Touching the which, we may obserue diuers points: First, whence it came. No doubt it came from vngodly persons, that were enemies to Gods Church, & true religion; for, here it is made a part of the trial of Gods Church, by the enemies thereof.

Here

2 Heere, then beholde the state of mockers and scoffers at the seruants of God: they are heere accounted wicked wretches, and enemies to God, and to his truth. So Saint Iude, speaking of certaine *false Prophets*, which were crept into the Church, calls them *ungodly men*, Iude 4: which hee prooues afterward, by their black mouth in *euill speaking*, verse 8. 10. And *Ismaell* is accounted a *persecuter*, by the holy Ghost, for *mocking Isaac*, Galatians chapter 4. verse 29. And *Dauid* reckoning vp the degrees of sinners, makes the chaire of the scornfull, the third and highest, Psalme 1. 1. All these places shew the haynou'snelle of this sinne: and therefore if any of vs, young or olde, high or lowe, haue beene ouertaken with it heeretofore, let vs now repent and leaue it; for, it is odious in Gods sight. Thou, that art a scoffer, mayst flatter thy selfe, and thinke all is well, let the matter prooue how it can, words are but winde. But knowe, thy case is fearefull; for, as yet thou wantest the feare of God, and art an enemy to Christ and his religion: and one day thou shalt be iudged, not onely for thy wicked deedes, but for all thy *cruell speakings*, Iude verse 15.

Secondly, whereas these seruants of God were tried by mockings, it shewes that Gods Church in this world, is subiect to this affliction. It is not a thing newly begunne in this age of ours, but hath beene alwayes in Gods Church from the beginning. Genesis chapter 21. verse 9, *Ismaell mocked Isaac*; and *Isay* brings in Christ complaining thus: *Isay* chapter 8. verse 18, *Beholde, I and my children whom the Lord hath giuen me, are as signes and wonders in Israell*. And *Jeremie* saith, *I am in derision daily: euery one mocketh me*, *Ieremie* chapter 10. verse 7: Yea, our Sauour Christ vpon the Crosse, when hee was working the blessed worke of mans redemption, was euen then *mocked* by the spitefull Iewes, Mat. 27. 41. And *Paul* was *mocked* of the Athenians, for preaching Christ and the resurrection. Acts 17. 18.

Now, if this haue been the estate of Christ our head, & of

his most worthy Prophets and Apostles, to be mocked & scorned, they must not child of God at that day, think to escape; for, if they have done this to the green tree, what will they doe to the dry? Wherefore, if we belong to Christ, we must prepare for it, and arme our selues with patience to vndergoe this triall. *The Disciple is not above his master, nor the seruant above his Lord. If they haue called the Master of the house Beelzebub, how much more shall they call him of the house?* Mat. 10. 24, 25.

Thirdly, where as these seruants of God were tried by mockings, and did endure the same, by faith; here we learn how to behaue our selues, when we are subiect to mocking and derision, especially for religions sake. We must not returne mock for mock, and taunt for taunt: but with meeknesse of heart learne to beare the same. When Christ was vpon the Crosse, the Iewes most shamefully mocked him: yet euen then did Christ pray for them. And the same was *Dauids* behaviour, as we may reade notably, Psal. 38. verse 12, 13, 14. *When his enemies spake euill of him, what did hee? Did hee rail on them againe? No. He was as a deafe man, and heard not; and as a dumbe man which openeth not his mouth; euen as a man that heareth not, and in whose mouth are no reproofes.* This was a rare thing in *Dauid*, that he could thus bridle his affections in the case of reproach: but, read the 15. verse, and wee shall see the cause. *Hee trusted in the Lord his God.* also, hee considered the hand of God in their reproaches, as 2. Samuel chapter 16. ver. 10: and these things made him silent. This example we must looke vpon, and learne hereby with patience to possesse our soules vnder reproach.

The third kinde of suffering, is *Scourging*. They were not only mocked for religion, but also whipped and scourged. The fourth, is *Bonds and imprisonment*. The fift is *stoning*. verse 37, *They were stoned.* The sixt, is this, *They were broken asunder.* These were all worthy fruits of faith, being endured for religions sake: but the particular points that

might here be obserued, haue bene handled before; and therefore I passe them over.

The seauenth kinde of suffering, is this: they were *tempted*. These words, by the change of a letter in the originall, may be reade thus. *They were burned*. And some doe so translate it; thinking, that they that writ or copied out this Epistle at the first, did put one letter for another. Their reason is, because examples of grievous punishments are mentioned both before and after this: and therefore they thinke this should be *burning*, which is a sore and grievous death. But wee may safely and truly reade the words thus; *They were tempted*: conceiuing heereby, that they were enticed and allured by faire promises of life, to forsake their religion. So, the same word is vsed by Saint Iames, saying; *Euery man is tempted, when hee is drawen away by his owne concupiscence, and is enticed*, Iames 1. 14. If any aske, why this kinde of triall in *tempting*, should bee placed among such cruell torments? I answere, because it is as great a triall as any can be. For, it is as dangerous a temptation to ouerthrow religion and a good conscience, as any punishment in the world. This appears plainly in Christs temptations by the Diuell: for, in those three, Satan bewraies his malice and craft against Christ and his Church most notably. Now Satan, not preuailing with the two first, makes his third and last assault from the glory and dignity of the world: for, shewing vnto Christ *all the Kingdomes of the world, and the glory of them*, hee saith, *All these will I giue thee, if thou wilt fall downe and worship me*, Math. 4. 9. Indee, Christs holy heart would not yeeld vnto it: but, that it was a grievous temptation, appeares by Christs answers. For, in the former temptations, he onely disputed with Satan out of Scripture: but when this temptation comes, Christ bids him (as it were in passion) *anoid* *Satan*; signifying thereby not onely his abhorring of that sinne, but also the danger of that assault by the world. And indeede, these temptations on the right hand (as wee

may call them) will most dangerously creepe into the heart, and cause shipwracke of faith and a good conscience. All *Dauids* troubles and persecutions could not bring him to so greuous sins, as did a little ease & rest. A huge great Armie cannot so soone giue entrance to an enemy into a Citie, as riches and faire promises: neither can bodily torments so soone preuaile against a good conscience, as will worldly pleasures and faire promises. In regarde whereof, wee must take heede that wee bee not deceiued by the world: for, the view of the glory and pompe thereof, will sooner steale from a man both religion and good conscience, then any persecution possibly can do. And indeede, who doe so oft change their religion when trialls come, as they that haue the world at will.

The eight example of suffering is this, *They were slaine with the sword.* There can be nothing saide of this, which hath not bene spoken in the former examples: and therefore I omit it.

The ninth and last example of suffering, is this; *They wandred vp and downe in sheepes skinnes, and Goates skinnes, being destitute, afflicted, and tormented:* That is, being either banished, or constrained by flight to saue their liues, they wandred vp and down in base attire, and were destitute of ordinary foode and comfort; and so in great affliction and torment.

Heere wee see these seruants of GOD, were driuen from their owne Country, friends, and families, by persecution. Whence we obserue, that in time of persecution, a Christian man may lawfully flie for his safety, if hee be not hindered by the bond of priuate or publique calling. For, these seruants of God, here comended for their faith, did flie when they were persecuted; and that by faith: therefore the action is lawfull, as I might proue at large, but that I haue spoken of it heeretofore. VVhen our Sauiour, Christ, knewe that the Pharisees heard of the mul-

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multitude of Disciples which he made; Ioh. 4. 1. 3. hee left Iudea, where they had greatest iurisdiction, and came into Galilee, for his safety. The Prophet in the old testament did flye; as, Elias from Iezabel: 1. King. 19. 3. And, so did the Apostles in the new; and that by Christs direction, Math. 10. 23.

Obiect. 1. But some will say, Persecution is the hand of God, & therefore no man may flie from it; for, so he should seeme to flie from God himselfe. *Ans.* Wee must consider persecution two waies; first, as it is the hand of God: secondly, as it is the worke of the wicked enemies of Gods Church. For, them God vseth sometimes as instruments, in laying his hand vpon his Church, either for chastisement, or for triall. Now, a Christian being persecuted for the truth, and hauing libertie to flie, cannot bee said to flie from Gods hand; vnlesse he went away contrary to Gods command, as Ionas did, beeing sent to Niniue: and beside, he knowes that is impossible. But, his intent is to flie from the wrath of his enemies, to saue his life, for the further good of Gods Church. Again, the reason is not good, To say persecution is the hand of God: therefore a man may not flie from it. For, so might a man conclude, that none ought to flie from sicknesse, or from warre: both which, a man may doe with a safe conscience, not beeing hindred by some speciall calling.

Obiect. 2. But every one is bound to testifie his faith & religion, before his enemies; and therefore may not flie in persecution. *Ans.* True indeede: a Christian man must so testifie his faith, if he bee called thereto of God: but if God giue him liberty, and opportunitie to flie, then he will not haue him, at that time, to iustifie his religion by that meanes.

Obiect. 3. But, if it be lawfull to flie, how then comes it to passe, that some of Gods children, when they might haue fled, would not; but, haue stood to iustifie their profession vnto death. *Ans.* We must iudge reuerently of the, & thinke they did it by some speciall instinct & motiō of Gods spirit;

as appeareth by their patience & constancy in their greatest torments. Examples hereof, wee haue in our English Acts and Monuments, in men worthy of notable commendations for their constancy, and zeale for the truth of the Gospel.

Quest. If flight in persecution, may bee an action of faith, Whether may not the minister of Gods word fly in time of persecution?

Ans. There be some cases, wherein the Minister may lawfully fly: 1. When that particular Church and congregation, ouer which he is placed, is dispersed by the Enemies; so as he hath no hope to gather and call them back againe: then (no doubt) hee may flie, till his congregation be gathered againe. 2. If the persecutors doe specially aime at the Ministers life, then with the consent of his flocke, he may goe apart for his owne safetie, for a time. So it was with *Paul*: when the Ephesians were in an uproar about their *Diana*, *Paul* in zeale would haue entred in among them; but the Disciples suffered him not, *Act. 19. 30.* This they did for *Pauls* safetie, and the good of the Church; for, they knew, those Idolaters would haue beene most fierce against *Paul*. And, so ought every particular Church, to haue speciall care of the life of their Minister. Other cases there be, in which he may flie: but, I will not stand to recite them, because there bee so many circumstances, which may alter the case, as well respecting his enemies, as himselfe, and his people: making that vnlawfull at one time, & to some persons; which to others, or at another time, may be lawfull.

Secondly, whereas it is said, *These seruants of God wandered up and downe*: wee doe learne, that a man may lawfully go from place to place, and trauell from countrie to countrie; if so be, he goe in faith, as these men did. Againe, their going was to keepe faith, and a good conscience: and, for the same ende, may any man lawfully trauell from place to place. But, when men goe not in faith; nor yet, for this end,

ende, the better to keepe a good conscience: there vndoubtedly, their travell is not lawfull.

By this then, we have iust cause to reprove the badde course of many wanderers among vs: as first, of our common beggars, whose whose life is nothing else, but a wandering from place to place: though not in faith, nor for conscience sake: but, they finde a sweetnesse in their idle kind of life; and therefore they wander, because they would not worke. Now, this their course (having no other ground, but loue of idlenesse, and contempt of paines in a lawfull calling) cannot be but greatly displeasing vnto God; who inioynes, that every man should walke *in some lawfull calling, and eate his owne bread.* This they do not; and therefore the curse of God pursueth them: for, generally they are given vp to most horrible sinnes of iniustice, and vncleannesse: they walke inordinately; for, they range not themselves into any families, but liue liker brute beastes, than men: they are not members of any particular congregation, but excommunicate themselves from all churches; and so liue, as though there were no God, no Christ, nor true religion. And, herein we may see Gods hand more heauy vpon them, that they take all their delight in that course of wandering, which in it owne nature is a curse, & a punishment.

Secondly, we may here also iustly reprove the course of some others among vs, who will needs be travellers; not for religions sake (for that were commendable, if they had such neede) nor yet, by vertue of their calling (which were lawfull) but, onely for this ende, to see fashions, and strange countries: and, they refraine not from such places as Rome, Spaine, &c. wherein, that cruell Inquisition will hardly suffer any to passe, with safetie of a good conscience. But, shall we thinke that this their travell is commendable? No surely: for, the ende of lawfull travell, is the preservation of faith and a good conscience; 1. the bond of some lawfull calling. Now, these men travelling vpon no

such grounds, but onely vpon pleasure; how shal we think they will stand to the truth, when they thrust themselves into such needlesse danger, and rashly. The crazed consciences of many at their returne, knew sufficiently the badnesse of that course.

Further, note the state of these beleeuers, for their attire; it was of *sheep skins*, and *goate skins*. The like may be obserued, in other famous Prophets, and seruants of God: *Eliab* wore a garment of haire, and thereby was knowen, 2. King. 1. 8. And so did *Iohn Baptist*, Matth. 3. 4. Yea, the false Prophets went so arraid, that they might the rather be respected of the people, Zach. 13. 4. And, our Sauour Christ saith, *The false Prophets shall come in sheeps cloathing, like the true Prophets; when as indeede, they are rauening Woolues*. Now, the true Prophets of God, went thus basely attired; that not onely by word and doctrine, but also in life in conuersation, they might preach repentance vnto the people. And indeede, every Minister of the Gospell, ought to bee a light vnto his people, both in life and doctrine; and he that preacheth well, and doth not liue according to his doctrine, buildes with the one hand, and pulls downe with the other. Now, whereas these seruants of God, went vp and downe in such base attire, as sheepe skinnies, and goat skinnies: it was for pouerties sake, being deprived of friends, goods, house, and lands; and so, destitute of prouision for better attire.

In their example, wee may note that Gods seruants and children may bee brought to extreame pouerty, and necessitie; so as they shall want ordinary foode, and raiment, and bee faine to couer themselves with beasts skinnies. This was the poore state and condition of godly *Lazarus*. Yea, Christ Iesus, for our sakes, did vndergoe a meane estate; for, *he had not a place wherein to lay his head*: and at his death, hee had not so much ground of his owne; as might serue for a butiall place; but, was laid in *Iosephs* tooombe: which is a great comfort

to any childe of God in like distresse. For, why should any be dismayed with that estate, which Christ Iesus and his dearest seruants haue vndergone for his example.

Heere some may aske, how this can stand with that saying of *Dauid*; *I haue beene young and am old: yet I neuer saw the righteous forsaken, nor his seede begging bread*, Psalm. 37. verse 25.

Answer. *Dauid*s saying may be taken two wayes: first, as his owne obseruation in his time. For, he saith not, *The righteous is neuer forsaken*; but, that *hee neuer sawe it*: and indeede it is a rare thing, to see the righteous forsaken.

Secondly (which I take to be *Dauid*s meaning) the righteous man is neuer forsaken, and his seed too. For, if God lay a temporall chastisement on any of his seruants, suffering them to want, yet hee forsaketh not his seede after him; but renueth his mercie towards them, if they walke in obedience before him: he may make triall of godly Parents by want; but, their godly children shal surely be blessed: so, that this hindereith not, but that the godly may be in want.

Further, whereas they are said to goe vp and downe in *Sheepes skinner*s and *Goates skinner*s, we must vnderstand, that they did it by faith. From whence we learne, that when all temporall blessings faile, then the childe of God must by faith lay hold vpon Gods gracious promises of life eternal, and stay himselfe thereon.

This point must be remembred carefully: for, say we should want all kind of temporall benefits, must we thereupon despaire and thinke that God hath forsaken vs? God forbid: nay, when all meanes faile, and the whole world is against vs, yet then we must lay holde vpon the promise of life eternall in Christ, and thereupon rest our soules. Thus did these beleeuers in this place. And this faith did *Iob* notably testifie, when GOD had taken from him, children, goods,

goods, health, yea, and all that he had, yet then he said, Job 13. 13, *Though he kill me, yet will I trust in him.* And so must wee endeavour to doe if that case befall vs: for, when all worldly helpes and comforts faile vs, this promise of life in Christ, will be a sweet and safe refuge for our soule.

Being *destitute, afflicted, and tormented.*] Here the Apostle amplifieth their misery in their wading estate, by three degrees of crosses, which did accompany the same. First, they were *destitute* of all temporall blessings: secondly, they were *afflicted* both in body and minde: Thirdly, *tormented*, that is, euill treated. These are added for a speciall cause; to shew that these seruants of God were laden with afflictions: They were *banished* & driven to extreme pouerty; they were *deprived* of all their goods, and of all society of men: they were *afflicted* in body and in minde, and *euill treated* of all men; no man would doe them good, but all men did them wrong; whereby, wee see that euen waues of miseries ouerwhelmed them on euerie side.

Hence wee learne, that Gods seruants may be ouerwhelmed with manifold calamities at the same instant, being pressed down with crosses in goods, in body, minde, friends, and euery way. This was *Jobs* case, a most worthy seruant of God; he was afflicted in body, in friends, goods, & childre, & (which was greatest of all) he wrestled in conscience with the wrath of God; Job 13. 16. *Thou writest bitter things against me, and makest mee to possesse the iniquities of my youth.* And the like hath beene the state of many of Gods children: Psal. 88. 3. 7, *My soule is filled with enils: thou hast vexed me with all thy waues, &c.*

Question. How can this stand with the truth of Gods word, wherein are promises of all manner of blessings both temporall and spirituall, to those that feare him: Deut. 28. 1, 2, &c. *If thou obey the voice of the Lord thy GOD; all these blessings shall come vpon thee, and overtake thee: blessed in the Citie, and in the field: in the fruite of thy body, and of thy ground* and

and castell, Psal. 34. 10; They that seeke the Lord, shall lacke nothing that is good. For, Godlinesse hath the promises of this life, and of the life to come, 1. Tim. 4. 8. And therefore David compareth the godly man to the tree that is planted by the water side, which bringeth forth much fruite, and is Greene and well liking, Psalme 1. 3. How then comes this to passe, that Gods owne seruants should be thus oppressed, and laden not with one calamity or two, but with sundry and grievous afflictions at the same time? *Answer.* True it is, the Scripture is full of gracious promises of temporall blessings vnto Gods children: but they are conditionall, and must be vnder stood with an exception to this effect; Gods children shall haue such and such blessings, vnlesse it please God by afflictions to make triall of his graces in them, or to chastise them for some sinne: so that the exception of the crosse, for the triall of grace, or chastisement for sinne, must be applied to all promises of temporall blessings. And hence it comes to passe, that the most worthy & renowned seruants of God for their faith, are said to be afflicted and in miserie. For, his promises of temporall blessings, are not absolute, but conditionall. *All things are theirs* (as Paul saith) 1. Cor. 3. 21; and they shall haue honour, wealth, fauour, &c. vnlesse it please God to proue their faith, or to chastice their sinnes by crosses and afflictions.

Question. How can Gods seruants be able to beare so many and grievous crosses at once, seeing it is hard for a man to beare one crosse patiently? The answer is here laid downe, to wit, by faith; for, many and grievous were the miseries that lay on these seruants of God: and yet by beleeuing the promise of life in the Messias, they were enabled to beare them all. This is a soueraigne remedy against immoderate griefe in the greatest distresse: and, vn-doubtedly the floods of affliction shall neuer ouerwhelme him, that hath his heart assured by faith of the mercy of God towards him by Iesus Christ. This made David say, *He would not feare euill, though he should walke through the valley*
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try of the shadow of death; Psal. 23. 4. and Paul speaking of tribulation, anguish, famine, persecution, yea, and death it selfe, saith, In all these we are more then conquerors through him that hath loved, Rom. 8. 37. And from this faith it was, that hee was able to endure all estates; to be hungry, to want, &c. Phil. 4. 12, 13.

If this be true, that Gods children may be afflicted with manifold calamities at once; then the opinion of naturall and vngodly men is false, who iudge him to be wicked and vngodly, whom God ladeth with manifold calamities. This was the iudgement of Iobs three friends, and the ground of all their disputation against him; that, because God had laid so great and so many crosses vpon him, therefore he was but an hypocrite. And, this is the rash iudgement of naturall men in our dayes, especially vpon those that make profession of religion: when Gods hand of triall or correction lies vpon them, they presently censure them for hypocrites: but this is a wretched opinion; for Gods dearest children may be pressed downe with manifold calamities.

Secondly seeing faith in Christ will support the soule vnder manifold crosses, be they neuer so grievous; wee must labour in the feare of God; to haue our hearts rooted and grounded in this faith: and when afflictions come, we must strive to shew forth the fruit and power of it, by bearing them patiently.

And thus much of the severall branches of affliction, in this last example of beleeuers.

V. 38. Whom the world was not worthy of, they wandered in the wilderness, and mountaine, and dens, and Caves of the earth.

[I]N these words, the holy Ghost doth answer to a secret obiection or surmise, which a naturall mā might conceiue against the beleeuers spoken of before. For, it being said,

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that they wandred vp and downe, Some man might thinke thus: no meruile though they wandred vp and downe; for it may be, they were not worthy to liue in the world. This, the holy Ghost doth flatly denie, and auoucheth the cleane contrary of them; to wit, that they wandred vp and downe by faith; and the Lord caused them so to doe, because the world was not worthy of them, they were too good to liue in the world.

*In this answer to this surmise, wee may obserue what is the opinion of naturall men, concerning the children of God; to wit, that they are not worthy to liue in the world, but the earth whereon they tread, is too good for them. This hath bene, is, and will be the worldes estimation of Gods children. Matthew chapter 24. verse 9, *Ye shall be hated of all nations for my names sake.* Iohn, chapter 16, verse 2, *They shall excommunicate you;* yea, *the time shall come, that whosoener killeth you, shall thinke hee doth God good service.* Acts chapter 22. verse 22, *Away (say the Iewes, of Paul) with such a fellowe from the earth: it is not meete that he should liue.* And hence hee saith of himselfe, and the other Apostles, 1. Corinthians chapter 4. verse 13, *They were made the filth of the world, and the off-scouring of all things.**

In the time of the persecuting Emperours in the Primitive Church; when any common calamity befell the people or State; as famine, dearth, pestilence, or such like, they straight-way imputed it to the Christians, saying, *That they and their wicked religion were the cause thereof.* And though wee haue religion maintained among vs, yet the poore seruants of God finde the like welcom in the world: for, thus the wicked censure them euery where, *That they are dissembling hypocrites, and none so bad and vile persons as they are.* Now, if any man aske, how comes it to passe, that the world should slander them so, and thinke so vilely of them; *Answer.* First, because they be taken out of the world, in regard of state and condition in grace, Ioh. 15. 19, *there.*

therefore the world hateth them. Ioh. 15. 19. Secondly, the world knoweth them not. I. Ioh. 3. 1. and therefore speaketh euil of them. Iude. 10. Thirdly, the wicked misseuse others by themselves, and therefore despise the godly, that ioyne not with them. 1. Pet. 4. 3. Lastly, there is a secret enmitie betwene the seed of the wicked, & the seede of the Church: (1. Ioh. 3. 12) the wicked are of that euillane, the diuells; and therefore, must needs hate the godly, who are borne of God. So that, when wee shall see or heare, that vngodly persons, shall in any such sort abuse the children of God, we must not maruell, nor be troubled at it, for, it is no new thing, it hath been from the beginning; but, we must pray that God would open their eyes, that they might turne from their sinnes to repentance; and then (no doubt) they will change their conceit, and alter their behauiour towards them as Paul did, Gal. 1. 13, 15. Act. 9. 1, 26.

To come to the words more particularly; the Holy Ghost saith, *The world was not worthy of them*: that is, the company of vngodly liuers, without Christ, and voyde of grace, were not worthy the societie of these holy ones; &, for this cause, did the Lord take them from among them.

Here note a singular fruite of true faith: it brings a man to that estate, and giues him that excellency, that hee is more worth, than the whole world. I meane by the whole world, the estate of all those that liue in the world, out of Christ. If then, a man would haue true and stable dignity, let him labour for true faith: for, faith hath this priuiledge, to aduance a beleuer to true honour & excellency. And therefore our Saviour saith, *As many as receiued him by faith, so he hath giuen power, or prerogatiue, to bee the sonnes of God*. We take it for a great prerogatiue, to be the childe of an earthly prince; and so it is; but, to be the sonne of God (who is King of Kings), is a preheminence and dignitie above all dignities; and, no tongue can expresse the excellency thereof; for, what is more an a man desire, than to bee heire of glory in life euellasting; and, yet true faith bring-

Iohn 1. 13.

eth this to a beleuer. It is an excellent dignitie, to be matched with Angels; and no prince in the world, by all humane way of power, can attaine vnto it: but yet, the childe of God can, being ioyned to God by faith in Christ; whereby (in some sort) he is aboue the Angels themselves: for, our nature in Christ, is advanced aboue the nature of angels.

Honours and dignities, in Politicke or ciuill estates, are the good gifts of God, and his owne ordinances, whereby men are in higher places, and in account are aboue another: but yet, all the dignity, honour, and pompe of the world, seuered from that dignitie which faith bringeth to the beleuer, is nothing worth. Indeed, if worldly preeminence be ioyned with faith, it is a great and excellent prerogative; for, faith makes it acceptable vnto God: but, seuer faith from worldly dignities, and what are they, but vanities of vanities? which will turne to the greater condemnation of him that enioyeth them. If a man haue fauour in the Court, and yet want the Kings fauour, it is nothing: and, such are all temporall dignities, without Gods fauour; for, at his indignation they vanish away. Now, his fauour without faith, can no man haue; for, *he that cometh vnto God must beleue*, ver. 6.

Here, all these that are in place aboue others, either by birth, or speciall calling, must learne aboue all things to labour for the dignitie of faith. When wee haue such things wherein we delight, wee desire continuance of them. Behold, the dignity of faith is euerslasting: and besides, it sanctifies all ciuill dignities, and makes the owners of them glorious, & acceptable, both before God and man; when as otherwise, without faith, they are nothings: and, they that haue them, can do nothing but abuse them.

Again, the holy Ghost saith, *The world was not worthy of these men*, for another cause, and that is this. Every Christian man by his faith, brings many blessings among those parties, and to that place where he liueth: now, the world deserues

deserues no such blessings, and therefore is vnworthy of the persons by whom they come.

Question. How doe Christians bring blessings to places where they liue? *Answer.* First, by their presence: for, as GOD saide to Abraham the Father of the faithfull, *Thou shalt be a blessing, Gen. 12. 3.* so is it with all beleeuers, Laban confelleth that hee perceiued that the Lord had blessed him for Iacobs sake, *Gen. 30. 27.* And Potiphar sawe that Joseph was able to prosper in his house: For the Lord made all that he did to prosper, *Gen. 39. 2. 3.* While Lot was in Sodome, the Angell could not destroy it, *Gen. 19. 22.* And if there had bene many beleeuers in Sodome, the Lord would haue spared all for Senners sake, *Gen. 18. 32.* Now, bringing good things, and keeping backe Gods iudgements by their presence, they are thereby blessings. Secondly, they are blessings by their prayers. Abraham prayed for Abimelech, *Gen. 20. 17. 18.* and, God healed him and his family of barrenesse. At Moses prayer, Gods iudgements were taken from Egypt: *Exod. 7. 12. 13. 30.* and his wrath appeased toward his people, *Exod. 32. 11. 14.* And some thinke that Stephens prayer at his death for his persecuters, was one meanes for mercy vnto Saul, that then consented to his death. *Acts 7. 60. and 8. 1.* Thirdly, they bring blessings vpon a place, by their example: for, when men shall see godly persons, walking before them in the feare of GOD, and making conscience of all manner of sinne, it is a speciall meanes to cause others to turne from their wicked wayes, to newnesse of life. And therefore Peter exhorts the Christians to haue their conversation honest among the Gentiles, that they which speake euill of them as of euill doers, might by their good workes which they should see, glorifie God in the day of their visitation. *1. Pet. 2. 12.* And he bids godly wiues so walke, that their husbands may be wonne without the word, by beholding their pure conversation which is with feare. *1. Pet. 3. 1. 2.* And Paul bids the Philippians, to walke blamelesse in the middle of a wicked and crooked nation, as lights in the middle of the world, *Phil. 2. 15.* that those

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which

which were to be converted, by their good conuersation might be wonne to the truth. GOD sent a flood vpon the world for the greivousnesse of mans sinnes. Now, why doth hee not still send more floods? are not men now as wicked as they were then? Yes vndoubtedly; man for his part deserues it now, as well as they did then: and therefore our Sauour Christ saith, as it was in the dayes of Noah, so shall it be in the dayes of the sonne of man; so that every day we deserue a new flood: but yet the Lord stayes the execution of his iudgements for a time, that his elect may be gathered and converted. And so soone as that is done, heauen and earth shall goe together; and God will not stay one moment, for all the world besides; So that every nation and people in the world haue benefit by Gods children; because for their sakes doth the Lord stay his wrath, and deferre his iudgements. euen the great iudgement of fire, wherewith the world shall be consumed at the last day. These things the world should take notice of, as well to moue them to repentance of their sinnes, whereby they are made vnworthy the presence of a godly man, as also to perswade them to better behauiour, and cariage towards the godly by whom they are so many wayes blessed.

The holy Ghost addeth, that they wandered in wilderness, and mountaines, and daynes, and Caves of the earth. These were desolate places, and not inhabited: and yet for the wickednesse of the world, GOD will haue these beleeuers here to wander. Wee must not thinke, that they betooke themselves voluntarily to this solitary life; but onely vpon necessity being constrained by persecution to flie into the wilderness, for the sauing of their liues, and the keeping a good conscience.

This serueth to descry vnto vs the blinde error of many ages afore vs, wherein it hath bene thought, and is by Papists at this day, to bee a state of perfection, to liue a

Monke or Hermite out of all societies, in some desert place, and thereto spend the whole life in contemplation onely, & that voluntarily: and they magnifie this estate so much, that heereby they thinke to merit eternall life at the hands of God: But these belshazzars did neither voluntarily, nor with opinion of merit betake themselves to this solitary life, but on necessity. And, indeede this kinde of life hath no warrant in Gods word: for, every Christian is a member of two Kingdomes; of Christs Kingdome of grace, and of that particular state where he dwelleth: and by reason heereof hath a two-folde calling; a temporall, and a spirituall calling. In both of which, he must walke diligently so long as hee can: doing the duties both of a childe of God, and of a member of that common-wealth where hee liueth. Now, when a man goes voluntarily to leade a solitary life, he forsakes his temporall calling altogether, and performs the other but negligently: for, hee withdrawes himselfe from many duties of piety, whereby the people might be furthered to God-ward: which none can do with a good conscience.

Further, obserue the places where they are constrained to wander, to wit, in *Wildernesse, Caves, and Denvers*, places where wilde beasts haue abode and recourse: and yet heere they lue, when as men will not suffer them to lue among them. Where note, that many times more mercy may be found among wilde and sauage beasts, than with some men; so mercifull are the wicked when God forsakes them, and leaues them to themselves. The *Levi* conceale *Daniel* better, than *Darius* Countiey and seruants doe; *Daniel*, chapter 6. And *Darius* findes more kindenesse with the dogges at *Darius* gates, than with him, and all his family besides, *Luke* chapter 16. verse 21. The consideration whereof must teach vs to nippe sinne in the head at the beginning, and not to suffer it to growe: for, if it get a head and raighe in vs, it will make vs worse than

than brute or sauge beasts, and cruell as the Diuell himselfe; as wee may see in the worldes vsage of these beleeuers.

Thus we see the state of true beleeuers, vnder many and greivous miseries: which wee must well obserue, to arme our selues against the times of aduersities, which GOD may sende vpon vs. VVee must not iudge it a cursed estate to bee vnder the Crosse: for, heere wee see, the faith of his seruants is commended for suffering *nine* severall kindes of miseries. If wee shall thinke that these were but a fewe; wee must knowe that in them the holy Ghost setteth down the state of his Church vnto the end: for, these things were written for ensamples vnto vs. And therefore if calamities come, and such miseries befall vs, as doe driue vs toward distrust, as though God had forsaken vs, we must remember that God did not forsake these his children in their calamities, and therefore also will not forsake vs. And thus much for this last example.

VERSE 39.

And these all through faith obtained good report, and received not the promise.

THe holy Ghost hauing set down at large a worthie and notable Catalogue of examples of faith in sundry beleeuers, that liued from the beginning of the world, to the time of the Maccabees, doth now for a further commendation of their faith, rehearse the same things that before he had said in the 2. and 13. verses of this chapter. In saying, that *by faith, they all receiued good report*; his meaning is, that they did beleeu in the true Messias, and looked for saluation in him alone, whereupon they were approoued of God himselfe; who gaue testimonie hereof, partly by his word, and partly by his spirit in their consciences, and partly by his Church: by all which

they were commended, and assured to be Gods seruants. And yet, notwithstanding this good report, they receiued not the promise; that is, the promise of Christs incarnation in their daies. They receiued Christ truely by faith, and so saw his day; but, his actual incarnation in the flesh, they liued not to see.

Whereas it is said, That by faith they obtained testimony; Here first obserue, that there is nothing in man, that makes him acceptable to God, but faith onely. GOD regards no mans person: hee accepts nor of a man, because he is a King, or because he is wise, or rich, or strong, &c. But, if a man beleene, then the Lord is ready to giue testimony of him, that hee likes well of him. In regard whereof, wee must all labour diligent'y, aboue all other things, to get true faith in Christ, that so we may haue approbation at Gods hands; without which, there is no saluation to be hoped for.

Secondly, here also learne the right way to get testimony, approbation, and credit with men; a thing, whereof many are exceeding glad; and which, the childe of God must not contemne. Now, the way is this: He must first labour to get approbation at GODs hands; which indeede hee cannot doe any other way, saue onely, by a true and liuely faith, as wee haue heard before. Now, the Lord God approouing of him, hee hath the hearts of all men in his hands, inclining them whither hee will: and if it doth stand with his glory, hee will cause them to like, and to speake well of him, that doth beleue.

Many, indeede, get great applause in the world, which little regard true faith; but in the ende, this their glory and applause, will be their shame: for, *They that honour me, will I honour, saith the Lord: but he that despiseth me, shall be despised.* 1. Sam. 2. 30.

Lastly, whereas the holy Ghost saith, That all these worthy,

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worthy men obtained testimony of God, and yet receiued not the promise. We are hereby taught, that we which now liue in the Church, are much more bound in conscience to beleue, than they that liued in the old Testament. For, wee haue receiued the promise of Christs incarnation: They receiued it not, and yet beleueed. Wherefore, in the feare of God let vs labour for true faith. But some wil say, What should we heare so much of faith? we do all beleue. *Answ.* Indeed, we say so much with our mouthes: but, it is a rare thing to finde true and sound faith in the heart; for, grosse and palpable ignorance abounds euery where, and yet men wil needs be good beleeuers which is a thing in possible: for, how should faith be without knowledge? And, as men are ignorant, so they haue no care to learne, nor to get knowledge, that so they might come by true faith. Their hearts are wholly takē vp with the world, for matters of profit and delight; that they can spare no time, to seeke for this pretious gift of faith. Again, many haue knowledge, with whom true faith is rare: for, faith purifies the heart, it is ioyned with a good conscience, and shewes it selfe by obedience, through loue. Now (to leaue the heart to God) where almost is the man, that walkes answerable to his knowledge? May we not truely say of many, that as the word commeth in at the one eare, it goeth out at the other? And, among those which learne, and beare away something, there is little care to practise it in life.

But, wee must knowe, that if wee would be approoued of God, wee must beleue. Now, so long as wee remaine ignorant; or else, hauing knowledge, doe not ioyne practise therewith, in obedience from a good conscience: vndoubtedly, we haue no sparke of true faith in vs. Wee may make a shewe of faith, and so beare the world in hand we beleue: but certainly, this will prooue a very dead faith; and in the ende, and finishing of all, appeare to bee nothing, but bare lip-faith, and meere presumption.

tion. Now, to conclude this point, we must know, that vnlesse wee get true faith, as these beleeuers had (which wee must shewe by good fruits, as they did) euen they shall rise vp in iudgement against vs to condemne vs, at the last day. For, they beleeued; though they had not the ground of faith so laid before them, as we haue. Wherefore, let them that want knowledge, labour for it; and, they which haue it, let them ioine obedience with their knowledge, that the faith of their hearts, may be seene by the fruits of their liues: for, true faith cannot bee hid, but will breake out in good workes,

VERSE 40.

God providing a better thing for vs, that they without vs should not be made perfect.

BECAUSE some man might much maruel, that such men as receiued testimony of God for their faith, should not yet receiue the promise; therefore here the holy Ghost renders a reason thereof: to wit, the good pleasure of God, appointing that Christ should bee incarnate at such a time, as was most conuenient for the perfect consummation of the whole Church, consisting of Gentiles, as well as Iewes. For, though these ancient beleeuers, were in time long before vs, yet God provided Christs incarnation so fitly for vs, that they without vs should not haue perfect consummation in glory.

The Exposition. *God providing a better thing for vs.* The word in the originall, translated *providing*, signifieth properly *foreseeing*; wherein is likewise included, Gods decree and ordination. Now, this we must knowe: that it is a peculiar prerogative, belonging to the true God alone, to be able to foresee things to come, and that many thousand years before, no creature of himselfe can doe it. And, yet it is true, that this propertie to *foresee*, is ascribed vnto God, not properly; but, in regard of our capacitie: for, if

we speake of God properly; God cannot be said to *foresee* any thing; because all things bee present to him, whether past, or to come.

This prescience, or foreknowledge in God; puts a difference betweene the true God, and all false gods; yea, betweene the true God, and all creatures; for, the true God foresees all things that are to come; so can no creature doe. Indeed, some creatures foresee and sofetell some things; yet herein, they come short of the diuine property: for, God foresees all things by himselfe, without signes, or causes, or outward meates. But, creatures onely foresee some things, not of themselves; but, by meanes of signes, and outward causes, or by revelation from God: otherwise can no creature foresee things to come.

Now, as we said before, this *fore-sight* in God includes his decree and ordination: for, therefore did these things so come to passe, because God ordained them. Wherby we see, that Gods prescience or fore-knowledge is not idle, but operative, and ioyned with his will; for, Math. 10. 29, 30, *an haire cannot fall from our head; nor a sparrow light upon the ground, without his will.* As all things in time come to passe; so God before all worlds willed, that is, decreed and appointed them. And, vnder this large extent of Gods will or decree, wee must include the sinnesfull actions of men; for, God doth not barely foresee them, but decree the beeing of them, and so will them after a sort; though not to be done by himselfe, yet by others. When *Iudas* betrayed Christ, and *Pilate* with the wicked *Iewes* condemned and reuiled him, they sinned grievously; & yet herein, they did nothing, but that which Gods hand and counsell had determined before to be done.

This point well considered, confutes their opinion, who indeed inlarge Gods prescience or fore-knowledge ouer all things, both good and euill; but yet exclude sin from without the compasse of his decree and ordination. But, here we see, Gods foresight includes this decree; and

nothing comes to passe simply without his will: howsoeuer many things bee done against his reuealed will; yet without his absolute will, can nothing come to passe. *Hee worketh all things according to the counsell of his owne will: doing himselfe those things that bee good, and willingly permitting euill to bee done by others, for good ends.*

But, what did God here provide & foresee for vs? *Ans.* *A better thing;* that is, God in his eternall counsell provided a better estate for his Church in the newe testament, than he did for beleeuers in the olde.

Hence we learne, that as God hath his generall providence, whereby he gouerneth all things; so also, hee hath his speciall and particular providence, whereby in all things, hee provides and brings to passe, that which is best for his Church. For, in the olde testament, God provided that for his Church, which was meete for it. But, considering that the Church in the new Testament (in some respects) was to haue a better estate, than the Church in the olde testament had; therefore, he provides for it a better state. And looke, as in his eternall wisdom he foreseeeth what is best for all estates and times; so in his providence doth he accomplish and effect the same.

For vs. That is, for the Church in the newe testament: where note, that Gods Church, and the state thereof in the new Testament, is better than it was in the old, before the coming of Christ. The holy Ghost here speaks this plainly; and therefore, we need no further prooffe therof.

Q^{ue}st. How should it be better with the Church now, than it was then? *Ans.* True it is, that God gaue the couenant of grace in the beginning, to our first parents in Paradise: the summe whereof was this; *The seed of the woman shall break the Serpents head.* And, this couenant did God renew and reuiue vnto his Church, from time to time, in all ages, vnto this day. Both circumcision and the Pascheouer, were seales of this couenant; as well as our Sacraments bee: so that in

substance they differ not; the free gift of grace in Christ belonged to them as well as vnto vs. The beleeuing Iewes in their Sacraments, did eate the same spirituall meate, and drinke the same spirituall drinke with vs (as the Apostle witnesseth, 1. Corinthians chapter 10. verse 3): and beleeuers then, obtained the same eternall life that wee doe now by faith. And yet if wee regarde the manner of administering the covenant of grace in Gods Church, vnto the people of God; Heerein doth the Church of the new Testament farre surpasse the Church of G O D in the olde: and, indeede heerein consists the preheminance of the Church vnder the Gospell; which stands in fivethings especially:

First, in the olde Testament, spirituall and heavenly were propounded vnto the Church, vnder temporall and earthly blessings. This is plaine by Gods dealing with the Patriarchs, *Abraham, Isaac, and Iacob*; for, the Lord promised vnto them the temporal blessings of the Land of *Canaan*; vnder which hee signified the gift of life everlasting, in the Kingdome of heauen. But, in the new Testament, life everlasting is plainly promised to the beleuer, without any such type or figure.

Secondly, in the old Test. Christ was shewed & signified vnto them in ceremonies, rites and types; which were in number many, and in signification some of them dark and obscure: but now thele types and ceremonies are abolished, the shadowe is gone, and the substance come: and in steade of darke signes and figures, wee haue two most plaine and sensible Sacraments. More plaineely, the covenant of grace in the olde Testament, was sealed by the blood of Lambs, as signes of the blood of Christ: but now to his Church in the new Testament, Christ himselfe hath sealed his Testament by his owne blood.

Thirdly, in the olde Testament all the knowledge they had was in the Law; and their vnderstanding in the Gospell was obscure and very slender: but, in the new Testament, not

not onely the Law is made manifest; but also the supernaturall knowledge of the Gospell.

Fourthly, the Law was onely committed and published to one nation and people: but the Gospell is spread and preached to all the world.

And lastly, the Church in the olde Testament beleeued in Christ to come: but, now the Church beleeues in Christ, which is already come & exhibited: in all which respects, the Church in the new Testament doth exceed the Church of the olde.

Now, where the Text saith, *God provided a better thing for vs*, we must not vnderstand it of all these prerogatives, but onely of the fitt and last, touching the actuall exhibiting of Christ in the flesh: as Christ also imports, Luke 10. 23, 24, *Blessed are the eyes which see that ye see: for, I tell you, many Prophets and Kings haue desired to see those things ye see, and haue not scene them*: Which things we must vnderstand of the incarnation of Christ. And that this is such a prerogative to the new Testament, appeareth by olde *Simoon*, who when hee had scene Christ in the Temple, as it was promised to him, sang vnto God this song (Luke 2. 29) *Lord, now lettest thou thy seruant depart in peace according to thy words for, mine eyes haue scene thy salvation*: as if he should say, I haue now Lord liued long enough; let mee now depart in peace, seeing now I haue scene thy Christ my Saviour (where wee see hee makes it a matter of full contentment vnto his soule) which the beleeuers vnder the Law saw not.

Hence we must learne our duty: for, if our state be now better then the state of the olde Testament was, and if wee enioy priuiledges denied to Gods ancient seruants before and vnder the Law; then vndoubtedly we ought to strive to go before them in grace and obedience; for, euery mans accounts shal be according to his receites. He that receiues five talents, must make account to returne more, than hee that receiues two; where GOD is more abundant in his

mercy,

mercy; there he lookes for answerable thankfulnesse and obedience. Wee goe beyond the auncient Church in five things; and therefore we must stirre vp our hearts to be answerable in grace and obedience going beyonde them. But if for all this, wee come short of them in these things, then surely our case is fearefull, and our punishment shall be the greater: for they that had lesse prerogatiues, shall be witnesses against vs, if they goe beyonde vs in obedience.

That they without vs might not be made perfect: that is, might not be fully glorified. Heere is the reason why Christ was not exhibited in their dayes. Indeepe all true beleaguers before Christ, were iustified, and sanctified, and in soule receiued to glory before vs; yet, perfected in soule and body both, they must not be before vs: but wee must all be perfected together. Now, his will herein hee bringeth thus to passe; All must be perfected in Christ: But he will not haue Christ to come and suffer, till the fulnesse of time came, *in these last dayes*, Heb. 1. 2. (as the Apostle speaketh) that the beleeuers liuing in these last dayes, might haue time of being in the Church to be called, iustified, and sanctified; that so they might bee glorified with them that liued before. For, put the case that Christ had suffered in the dayes of *Abraham* or *Dauid*, or there-about; then the end of the world must needs haue come the sooner: for, so it was foretold; that Christ should come in the later ages of the world, 1. Pet. 1. 20. Now, if the world had beene sooner cut off, then had there not beene time of birth and calling, for all the elect that now liue and shall liue: therefore for their sakes was Christs coming deferred, till the fulnesse of time. And thus I take to be the meaning of the words.

Now, in that the holy Ghost here saith, *The members of Christ in the new Testament must bee perfected, with all the auncient beleeuers in the olde*, wee must heereby be admonished to conformance our selues vnto these auncient Fathers in the

the participation of grace & praetice of obedience in this life. For, how can we looke to be glorified with them after this life, if heere wee be not like them in grace. Christ tells his followers, that *many should come from the East and from the West, to sit with Abraham, Isaac, and Iacob, in the kingdom of heauen*, Math. 8. 11, 12, (because they were followers of these Patriarchs in the faith) *when as the children of the Kingdom, that is, many Iewes by birth, borne in the Church, should be cast into viter darkness*. Now, if Christ denie to glorifie the children and posterity of these ancient beleevers, because they did not follow them in grace and in obedience: how can we which are by nature sinners of the Gentiles, looke to bee glorified with them, vnlesse in grace and obedience we conforme our selues vnto them?

Thus much for these examples of faith: Now something must be added out of the next Chapter, because there the holy Ghost makes vse of all these worthy examples.





A Commentarie

vpon part of the 12. Chapter
to the Hebrewes.

VERSE I.

*Wherefore, let vs also, seeing wee are compassed with so great a
cloud of witneses, cast away euerything that presseth down,
and that sinne that hangeth so fast on: let vs runne with
patience the race that is set before vs.*

IN these words, the holy Ghost pro-
poundeth a worthy exhortation to
the Christians of the newe Testa-
ment; that they should labour to be
constant in the profession of the
faith: that is, in holding, embrac-
ing, and beleeuing, true Christi-
an religion. And his reason is fra-
med thus; *The Saints of God in the olde Testament, were con-
stant in the faith: and therefore, you must likewise be constant in
the faith, that liue in the new Testament. The first part of the
reason is laid downe in all the exāples of the former chap-
ter. The conclusion or sequel is contained in this 1. verse.*
Wherein, wee may obserue two points: an exhortation

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vnto constancy in true religion; and the way or meanes to attaine thereunto. The exhortation is inferred vpon the former examples; which are all here applied as precedents and directions vnto vs, for constancy and perseverance in the faith in these words. *Wherefore, seeing we are compassed about with such a cloud of witnesses: that is, Seeing Abel, Enoch, Noe, Abraham, and all the rest of the holy Fathers, who are a cloud of witnesses vnto vs (that is, lights, and leaders before vs) were constant in true religion (whether we respect their faith in Gods promises, or obedience to his commandements) therefore, we also must be constant in the faith. The way or meanes hereunto, stands in three duties, in the words following; Let vs cast away, &c.*

For the exhortation: First in generall, the very inferring of it from the former examples, teacheth vs this speciall duty; That euery one in Gods Church, must apply vnto him selfe those instructions, that are laid downe, either generally in doctrine, or particularly in example. And therefore the holy Ghost here saith not, Let the Galatians or the Corinthians (which were renowned Churches) bee constant in the faith; but, *Let vs, that is, you Hebrewes, with my selfe, bee constant in the faith, following the example of your ancient fathers.* It is said of the ancient Iewes, that many of them heard Gods word; but it was not profitable vnto them, because it was not mingled with faith in them. What is it to mingle the word with faith? It is, not onely to receiue it by faith, beleeuing it to be true; but also, by the same hand of faith, to apply it to a mans own soule, to his heart, and life. And vndoubtedly, Gods word thus applied to a mans particular person, hath in it great power and fruites; whether we regard information of iudgement, or reformation of life. But, it is a hard thing to doe, and rare to finde a man that doth sincerely apply vnto him selfe, either generall doctrines, or particular examples. We are all prone to shift it from our selues, and to lay it vpon others, saying; *This is a good item, or a good lesson, for such a one, or such a*

Heb. 4. 2.

one, if hee were here; or, if he would marke it. In the meane while, what benefit reape we to our owne soules? for, the word not applied to our selues, doth vs no good: it is like Physicke not taken, or food not eaten. And, hence it comes to passe, that though we heare much, yet wee profit little by the ministry of Gods word. We must therefore learne to follow *Maries* example, who pondered *Christs* words, and laid them up in her owne heart. When an exhortation is giue, we must not poss it off, and lay it vpon others mens shoulders, but, apply it to our selues, and lay it to our owne hearts, saying, This instruction is for me. Hereby (no doubt) wee should feele greater blessings vpon the preaching of the word, than yet wee doe. And, to moue vs hereunto, let vs consider, that Satan our viter enemy (who seekes nothing but our destruction) is most busie to hinder this application of the word, either by the minister, or by a mans owne conscience. As for example: when the minister (by occasion out of Gods word) shall confute, either error in iudgement, or misdemeanour in life; then, men that heare, and are guilty thereof, should say, *This is mine error, or my fault; now am I confuted, or reproofed.* And God (no doubt) if men would thus do, would make it effectual vnto them at the length. But, instead of this applying to our selues (either through our owne corruption, or Satans suggestion, or both) we shifte it from our selues, and say, Now hee reprooues such a one, and such a one; and speaks against such, and such; and indeed, Satan (by his good will) would neuer haue a man to apply the word rightly to himselfe. Therefore, seeing Satan is so busie, and this is his deceit, to make a man shifte off an exhortation or reproofe from himselfe, and to lay it on others; wee must be as carefull to apply it to our selues, and to lay it to our owne consciences; and then (no doubt) we shall finde it to be a word of power, able to reforme both the misdemeanour of our liues, and the errors of our mindes.

Now, to this reason more particularly. *Wee must be constant*

stant in the faith, because we are compassed about with so great a cloud of witnesses. Heere the ancient Fathers of the olde Testament, which in the former chapter were commended vnto vs for their faith, are compared to a cloud, and then to a cloud compassing vs. Lastly, to a cloud of witnesses.

They are compared to a cloud (as I take it) by allusion to the cloud which directed and led the Israelites in the wilderness: for, when they came from Egypt, and were 40. yeares in the Desert of Arabia; all that while, they were directed by a pillar of cloud by day, Exod. 13. 21. Now, looke as this cloud guided the Israelites from the bondage of Egypt, to the Land of Canaan: so doth this companie of famous beleeuers, direct all the true members of Gods Church in the new Testament, the right way from the Kingdome of darknesse, to the spiritual Canaan the kingdome of heauen. And this is the true cause why theire worthy beleeuers are compared to a cloud.

Mark further, they are called a cloud: but what a cloud? namely, compassing vs. A compassing cloud they are called, by reason of the great company of beleeuers; so as which way soeuer a man turnes him, hee shall see beleeuers on every side; and they are said to compass vs, because they giue vs direction in the course of Christianity, as the cloud did the Israelites in the wilderness.

Now, whereas the whole company of beleeuers is called a cloud compassing vs: heere is answered a comon obiection of temporizers, which argue thus against religion. There are so many kindes of religion now a dayes, that no man can tell which to be of: and therefore it is good to be of no religion, till we be certified, which is y^e true religion. This carnall reason is here answered: for, howsoeuer in some things, there be variety of opinions in Gods Church, yet for the substance of religion all agree in one. For, the company of beleeuers in this world, resembles a cloud that goes before vs, shewing vs the right way which we are to walke in, to

the Kingdome of heauen. Secondly, in that these ancient beleeuers are called *a cloud compassing vs*, we are taught, that as y Israelites did follow the cloud in the wildernes frō the Land of Egypt to Canaan; so must we follow the example of these auient beleeuing fathers & Prophets, to the kingdom of heauen. It is a strange thing to see how the Israelites followed that cloud. They neuer went, till it went before them; and when it stood still, they stood still also, though it were 2. yeares together; and when it began to moue, they moued with it. So in the same maner must we set before our eyes, for a pattern of life, the worthy examples of beleeuers in the old Testament: *for what soeuer was written, was written for our learning.* We must therefore be followers of them in faith, obedience, and other graces of God; and so shall we be directed to life everlasting, in the spirituall Canaan the kingdom of heauen. And yet we must not follow the absolutely. For, all of the had their infirmities, & som of the had their grisuous faults, wherby they were tainted; & their commendation somewhat blemished: but, we must follow them in the practice of faith & other graces of God. The cloud that guided the Israelites, had two parts; a light part & a dark. The Egyptians who were enemies to Gods people, had not the light part before them, but the dark part: & so following that, they rushed into the red sea, & were drowned; whē as the Israelites following the light part went through, in safety: Euen so these beleeuers had in them two things; their *sins* which be their darke part, which if we follow, we cast our soules into great danger & destruction: and faith with other graces of God, which are their light part, which we must follow as our light; which if we doe carefully, it will bring vs safe to the Kingdome of heauen. So Paul bids the Corinthians, *be followers of him*; yet not absolutely in euery thing, but *as he followes Christ*: and so must we follow the Fathers, as they went on in faith in Christ.

Further, they are *a cloud of witnesses*: that is, a huge multitude of witnesses. And they are so called; First, because by their owne blood they confirmed the faith which they

Rom. 15. 4.

Exod. 14. 20.

Isa. 43. 9. 10. 11

professed: Secondly, because they did all confirme the doctrine of true religion, whereof they were *witnesses*, partly by speeches, and partly by actions in life and conuersation. And so is euery member of Christ a witness; as the Lord often calls the beleeuing Israelites, *his witnesses*. *Quest.* How came this to passe, that these beleeuers should bee Gods *witnesses*? *Answers.* Surely, because they testified the truth, and excellencie of Gods holy religion, both in word and action, in life and conuersation.

Now, seeing these in the olde Testament were Christs witnesses; First, hereby all ignorant persons must be stirred vp to be carefull to get faith, and to learne true religion. If any thing will moue a man to become religious, this will; for, out of all the world, God will chuse faithfull men to be his witnesses, to testifie of his religion vnto others. If a man were perswaded that some worthy mighty Prince would vouchsafe to call him to beare witness of the truth on his side, he would be wonderfull glad thereof, and take it for a great honour to him. How much more then ought wee to labour for knowledge, faith and obedience in true religion, that we may become witnesses vnto the Lord our God? if it be a dignitie to be witness to an earthly Prince; oh then what a great prerogative is this, for a silly sinfull man, to become a witness to the truth of the euermoring God, who is King of Kings, & whose word needes no confirmation? This must make vs al to labour for knowledge, & for faith, and for the power of religion: but, if we wil remaine stil in our ignorance, and neuer labour for knowledge, then shall these seruants of God that beleued in the olde Testament, stand vp and witness against vs at the day of iudgement: for, they had not such meanes as we haue, and yet they became most faithfull witnesses.

Secondly, this must teach vs to be careful, that as in word we professe Christ, so indeed we may confesse him, expressing the power of his grace in vs. For, by this true confession of Christ, we are made his witnesses: but when wee con-

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esse Christ in word onely, and yet in life & practice denie him, then we are vnfaithful witnesses; for, we say & vn say. In an earthly court, if a mā should one while say one thing, & another while another thing, he would not be accepted for a witnesse, but rather be excepted against, as altogether ynworthy; and so would prooue a discredit to his friends cause, & a shame to himself: so it is with vs in Christs cause; if we professe in word, & deny indeed, we discredit Christ and his profession, & shame our selues for euer. And therefore we must be carefull not only in word and iudgement, but in life & conuersation, to make a true & constant confession of Christ and of his truth. And thus much for the exhortation.

Now followeth the 2. point to be obserued in this verse; namely, the manner how Gods Church & people may put in practice this worthy exhortation of the holy Ghost, To be constant in the faith. And this consists in three duties:

1. They must cast away that which presseth downe: 2. They must cast away that sin that hangeth so fast on, or sin which so readily doth compass vs about: 3. They must run the race that is set before them, with patience. Whosoever in Gods Church either Iew or Gentile, can performe these 3. things, shall be able no doubt to follow the counsell of the holy Ghost, & continue constant in the faith vnto y end. Of these 3. in order.

The 1. thing then to be done, is this, *Wee must cast away that which presseth downe*; or thus, *Cast away the weight, or burthen* (for so much the word in the originall signifieth) euen that burthen which so presseth down the poore Christian, that he cannot goe on forward in the course of godlinesse and Christianity. By *burthen* or *weight*, here we must vnderstand 5. things: 1. The loue of this temporall life: 2. Care for earthly things: 3. Riches & temporal wealth: 4. Worldly honour & preferments: 5. Worldly delights and pleasures. All these are things which lie heauy on mans soule, as weighty burthens which presse it downe, especially then when the soule should lift vp in self to seek heavenly things.

¶ P p 2. 12. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

So in the Parable of the Sower, riches, pleasures, & cares for the things of this life, are called *thornes*, which *choake the word of God in a mans heart*, and make it vnfruitfull. And, *surfetting & drunkennes*, are said to be things which *oppress the heart, and make it heavy*. And, easie it were, to shewe by many testimonies, that all these five things do press down the heart; especially then, when it should be lifted vp in the seeking of heavenly things.

Now in this, that these y. things are waighty burdens, we may learne; first, what is the cause, that in these our daies, euery where the Gospel of Christ, being published, preached, & expounded, takes so little place in mens hearts; whether we regard knowledge & vnderstanding, or affection and obedience. For, Gods word, is a word of power, mighty in operation: how comes it to passe then, that the ground is barren, where it is cast? why makes it not men learned & religious? *Ans.* Surely, in euery place where the word of God is preached, especially among vs, these five things possess the hearts of men, & exercise all the thoughts of the minde, and affections of the heart. From whence it commeth to passe, that after long preaching, there is little fruit, or profit; either for knowledge, or obedience: for, where the heart is pressed downe with the waight of these earthly things; there the word of God can take no place, nor bring forth fruit. And, this is generally true among vs; though we heare Gods word from year to year, and thereby might increase in knowledge, & obedience, if we would; yet in many, there is little shew of either: and, the cause is in these worldly cares, which take place in our hearts. For, this is a most certaine truth, that so long as our hearts are addicted to the greedy seeking after these earthly things, honour, pleasures, &c. so long will the ground of our hearts bee barren. The good seed of Gods word may be sown therein; but, little fruit shall come thereof, save briars and weeds, which will increase our damnation.

Again, where as the love of temporall life, & care of earthly things, &c. are *fore burdens pressing downe* a mans heart from

from heaven to earth, and making it heavy, and sad, and dead in regard of all spirituall exercises and contemplations. Hereby we are taught, oftentimes to giue our selues to eleuate and lift vp our mindes and hearts to God, partly by meditation in his word, partly by inuocation on his name, and partly by thanksgiuing. And, to doe these things the better, we must remember to set apart some speciall time every day, for this speciall worke; so as we may say with *David*, *Psal. 35. 1. Lord, I lift vp my heart vnto thee*, *David* was well acquainted with this exercise, and so was *Daniel*: for both of them vsed this, as we may read, *Psa. 55. 17. Evening and morning (saith David) and at noone will I pray, & make a wayse*. And *Daniel* vsed to pray vnto God 3. times a day; wherein, he would heartily & vnfeignedly call vpon God, with thanksgiuing. And great reason we should do so; for, wee liue in this world, wherein are innumerable waighty things, which presse down our hearts fro looking vp to heauen: & therfore, we must often practice our selues in holy meditatio & prayer vnto God; that so we may lift vp our soules vnto God, from the things of this world. To vse a fit cōparisō, we know that those who keep clocks, if they would haue the clock stil going, must once or twice a day winde vp the plummet which cause the wheels to go about; because they are still drawing downward: Euen so, seeing our hearts haue plummets of lead, which are worldly cares and desires, to presse them down, from seeking vp to heauen; we must doe with our hearts, as the clock-keeper doth with his plummetts, winde them vp vnto God every day; &, for this ende, must set apart some particular time to do the same in holy duties. Why doth God command the 7. day to be sanctified, and set apart, from all bodily exercises, & worldly cares? vndoubtedly, it is for this ende; to cause men to eleuate their hearts from all wordly things, to seeke the things aboue: else, if the minde should be alwaies pressed down with worldly cares, it could neuer attain to heaues ioy. He that hath not cōscience on the

Dan. 6. 10.

Lords day, to lift vp his heart to heauen, by prayer, and hearing Gods word, with meditation thereon; cannot possibly haue any foundnes in religion; nor his heart firmly settled on heavenly things.

Thirdly, whereas the holy Ghost saith, That the Hebrewes must cast away *the weight that presseth downe*; Here wee are taught, in what manner; and how farre forth wee must vse the things of this life: as riches, honours, and lawfull pleasures; yea and all temporall blessings whatsoeuer; namely, so farre forth, as they will further vs in the course of religion, and in the exercises of godlinesse, and vertues; and no further: But (finding by experience, that these temporall things be a burden vnto vs, pressing vs downe, and making vs vnfit for spirituall exercises) we must leaue them, and abstaine from them. This is that moderation, which we must vse in temporall things: for, the maine ende that euery man must propound to himselfe in all things, is this; *That God may bee glorified*. Now, that a man may glorifie God, it is necessary that hee should walke in the waies of godlinesse, and of true religion. Therefore, looke as riches and worldly commodities may further vs in Christian religion, and godlinesse; so farre forth must wee vse them, and therein giue glory to God: but, when they hinder vs therein, then we must leaue them, and cast them off. The Mariner that is vpon the sea in a great tempest, seeing his ship too sore laden, will cast out any of his commodities; first, that that is the heaviest, and at last (if neede bee) the most precious iewels that bee in his ship, before he will see it lost: Euen so must wee doe in the sea of this world, when wee see riches, honours, and lawfull pleasures, to make vs vnfit & vntoward for the exercises of pietie, and religion; then away with them, wee must cast them off, how deare soeuer they be vnto vs. And thus much for the first duty.

The second duty that we must performe, for constancy in religion, is this; wee must cast away *the sinne that hangeth so fast on*; or, as the words will better beare, *we must cast a-*

way the sinne, that is so fit, or so ready to compass vs about e-
 uery way. By sinne here, wee must not vnderstand *actall*
sinne, the practicing of vngodlinesse in life and conuer-
 sation; but, *originall sinne*, which is the corruption of nature,
 in which men are conceived and borne. Now, this origi-
 nall sinne, is said to be ready to compass vs about, because (as
 Paul saith of himselfe) when a man would doe good, it causeth
 euill to be present with him: so as that good thing which he would
 doe, that he doth not: but the euill which he would not doe, that
 doth he. And, it is said to compass vs about, because, whatso-
 ever in heart a man doth desire, or affect, or purpose to do,
 this originall sinne doth corrupt and defile the same vnto
 him: and, whatsoever in action a man would bring to
 passe, it doth likewise pollute it. By reason whereof, it
 comes to passe, that we may truly say, that all the thoughts,
 affections, wills, and purposes, yea and every action of
 Gods children, are all mixed and stained with the corrup-
 tion of this sinne. So that this hinders Gods deare seruants
 and children, that they cannot goe on in the course of
 godlinesse and christianity, as they would; but, either they
 fall in their journey many times: or, if they stand, yet they
 doe often stagger, and goe very faintly and haltingly for-
 ward.

From this that the holy Ghost saith, *Originall sinne com-
 passeth the beleeuer about*, we are to obserue and learne sun-
 dry points. First, this serueth notably to confute some er-
 rors maintained and upheld by the Church of Rome: for,
 they say, that after a man is regenerate by Gods spirit,
 there is nothing in him that God can iustly hate; and, they
 doe curse all other, that holde the contrary. Now, to ratifie
 this their doctrine, that originall sinne, after regeneration,
 is not sinne properly; They say, that after regeneration, it
 is no more sinne, than Tinder is fire; which in it selfe is no
 fire, but very apt and fit vpon the least occasion, to be set
 on fire. But, this opinion is here overthrowen, by this that
 the holy Ghost saith: That the beleeuing Hebrewes, that

in Gods Church must cast away this sinne. Where it is plain, that after regeneration, whereby a man receiveth the spirit of sanctification, and adoption; hee hath sinne in him; for, this sinne is most hot and ready to hinder him in the course of Christianity and godlinesse. Now, if sinne were not properly sinne, it must lose it owne nature and quality; and, if it had lost it proper quality, it would not be so ready to hinder a man in the course of godlinesse, both in thought, wordes, and deedes. So that here it is manifest and plaine, that in a regenerate man, there is sinne properly. And, howsoever hee be free from the guilt and punishment of sinnes, yet the corruption remaineth still in him, though greatly weakened through Sanctification.

Againe, here observe, that the opinion of many men concerning their sanctification, is erroneous: for, some there be, who have thought that a man might be perfectly sanctified in this life, and have originall sinne quite abolished. But, this is most false: for, this Church of the Hebrewes had as worthy men in it for godlinesse, and sanctification, as any are in these daies; yea, and the author of this Epistle was (no doubt) a man that had received a great measure of sanctifying grace: yet, including himselfe among them, he exhorts the Hebrewes thus; *Let us cast off the burden, and sinne, that is so ready to compass us about.* What! had the Apostle, & these Christians sinne in them? Yes, or else the holy Ghost would never bid them cast it off: for, it were a vaine thing, to bid them cast off that which they had not. Therefore, they were not perfectly sanctified; and indeede no man ever was, or shall be, in this life, Christ onely excepted. Wee most narrowly at this, that no man is perfect in this life: nay, we must rather marvel at this, that God hath given to any of us, any droppe of sound grace, being such miserable wretched sinners as we are.

The Lord himselfe hath given many reasons, why men should

should not be perfect in this life. As first: If a man were perfectly sanctified in this life, then were hee perfectly iust and righteous in himselfe euen before GOD, and so should be saued; yet not by free grace and mercy alone in Christ: and thus should Christ not bee a whole and alone Sauour; but onely a meanes to conuay into a man that sauing grace whereby a man should be saued. But Christ is our whole and onely righteousness, whereby wee are iustified and saued; and this may our corruption teach vs, which stil remaines in vs, not quite mortified till the houre of death. Secondly, whatsoeuer grace we receive of God, it comes by meanes of faith, which GOD worketh in vs: And looke how it stands with vs in regard of faith, so is it with vs for all other graces. But, faith in the best beleeuer is imperfect in this life, and mixed with much doubting; and therefore all other gifts and graces which come by faith, as righteousness, repentance, and sanctification, are also imperfect in this life.

From this, that sanctification in this life is imperfect, we learn (for the ouerthrowing of another error of the Church of Rome) that *no man can stand at Gods tribunall seate, iustified by inherent iustice or righteousness*. For, that which wee call Sanctification, the Papists call the *Iustification of a sinner*; making two parts of iustification: the first, whereby a sinner or an euill man is made good; by the pardon of sinnes, and the infusion of inward righteousness, standing in hope and charity especially: And the second, whereby of a good man, one is made better, and more iust: and this they say, may proceede from the merite of a mans owne workes of grace; and hereby they hold a man stands righteous before God. But looke how it standes with grace in vs in this life; so likewise shal it stand with the same graces at the last day; if they bee imperfect now, and so not able to iustifie vs before GOD, they shall also be found imperfect then to that purpose and effect.

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But now they are imperfect, as hath beene shewed, and therefore cannot then stand for our righteousness; vnlesse we will imagine that God will then accept of an imperfect Iustice. Wherefore, their Doctrine is erroneous, & a doctrine of all terrour and desperation: for, who dare adventure the saluation of his soule vpon his owne righteousness? Wee denie not, but that God accepteth of our sanctification; yet not as the matter of our iustification vnto life: that onely is the obedience and righteousness of Iesus Christ, accepted of God for vs, and made ours by faith; for, that alone is answerable to the rigour of the Law.

Thirdly, this also sheweth the error of those, who hold that concupiscence or originall sinne, is not a quality, but an *essence or substance liuing and subsisting by it selfe*. For, here we see a plaine difference betweene a mans body and soule, and *originall sinne that compasseth them*; else the holy Ghost would not bid vs to cast off this sinne: for, that which is of the substance of man, cannot by man bee cast off. And to make this more plaine, we must knowe, that in man descending from *Adam*, there be three things: 1. The substance of his soule and body: 2. The powers and faculties in them both: 3. The corruption or bad disposition in those powers and faculties, whereby a man is vnconformable to the will of his Creator, and prone to that which is euill. And this third thing is it, which is here spoken of, different from mans substance and faculties; and so is not a substance in man, or mans nature corrupted, but an ill disposition therein. Fourthly, hence also wee learne, what a regenerate man doth most feeble in himselfe; namely, *originall sinne, the corruption of his nature*: for, that hangs on fast, and hinders him in the practice of all good duties. This, *Paul* knew well; and therefore confesseth, that hee saw another Law in his members; *rebelliing against the Law of his minde, and leading him captiue vnto the Law of sinne, which was in his members*, Rom. 7. 23: This caused him to leaue vndone

done the good which he would haue done; and to do the euill, which he would not doe, Verſe 19. And David felt the ſame thing when he ſaide; *I will runne the way of thy commandements, when thou ſhalt enlarge my heart.* Why doth David ſpeak of the enlarging of his heart? Surely, he felt in himſelfe this originall ſinne, which did ſtreiten his good affections, ſo as hee could not put them forth ſo much as hee would toward the Law of God. And when hee ſaith, *Pſal. 51. 12, Staſh me oh Lord by thy free ſpirit;* he would giue vs to vnderſtand, that by originall corruption hee was reſtrained of his Chriſtian liberty, and hindred in all good affections, holy actions, and heavenly meditations: which cauſeth him to pray for liberty and freedome by the ſpirit. So that it is plaine, the ſeruant of God feelles this corruption, clogging and hindering him from all good duties.

1. This ſerues to admoniſh all ſecure perſons, which neuer felt ſinne to bee a clogge or burthen vnto them, of their fearefull and dangerous eſtate. For, to every childe of God, originall corruption is a grieuous burthen. Now, conferre with a naturall man, and aſke him what imperfections and wants hee feelles in himſelfe: his answer is; he neuer was hindered by any corruption in all his life: he neuer felt doubting or want of loue either to God or to his brethren: hee feelles no pride of heart, no guile or hypocrifie, nor vaine-glory, &c. If wee take theſe men vpon their words, they are Angels among men: but indeede they are blinde and ignorant, and wonderfully deceiued by Satan: for, all Gods ſeruants in this life doe continually bewaile the corruption of their nature, crying out againſt originall ſinne, that it binders them in doing the good things which they would doe; and cauſing them to doe that euill which they would not. Theſe men therefore, that are neuer troubled with corruption, but (to their owne thinking) haue grace at will, are in a fearefull caſe, their mindes are ſtill blinded, and their hearts hardened; they are dead in ſin, abiding in darkeneſſe vnto this houre. And if they goe thus on to death,

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But now they are imperfect, as hath beene shewed, and therefore cannot then stand for our righteousness; vnlesse we will imagine that God will then accept of an imperfect Iustice. Wherefore, their Doctrine is erroneous, & a doctrine of all terrour and desperation: for, who dare adventure the saluation of his soule vpon his owne righteousness? Wee denie not, but that God accepteth of our sanctification; yet not as the matter of our iustification vnto life: that onely is the obedience and righteousness of Iesus Christ, accepted of God for vs, and made ours by faith; for, that alone is answerable to the rigour of the Law.

Thirdly, this also sheweth the error of those, who hold that concupiscence or originall sinne, is not a quality, but an *essence or substance liuing and subsisting by it selfe*. For, here we see a plaine difference betwene a mans body and soule, and *originall sinne that compasseth them*; else the holy Ghost would not bid vs to cast off this sinne: for, that which is of the substance of man, cannot by man bee cast off. And to make this more plaine, we must knowe, that in man descending from *Adam*, there be three things: 1. The substance of his soule and body: 2. The powers and faculties in them both: 3. The corruption or bad disposition in those powers and faculties, whereby a man is vnconformable to the will of his Creator, and proneto that which is euill. And this third thing is it, which is here spoken of, different from mans substance and faculties; and so is not a substance in man, or mans nature corrupted, but an ill disposition thertin. Fourthly, hence also wee learne, what a regenerate man doth most feele in himselfe; namely, *originall sinne, the corruption of his nature*: for, that hangs on fast, and hinders him in the practice of all good duties. This, *Paul* knew well, and therefore confelleth, that he *saw another Law in his members, rebelling against the Law of his minde, and leading him captiue vnto the Law of sinne, which was in his members*, Rom. 7. 3: This caused him to leaue vn-

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done the good which he would have done, and to do the euill, which he would not doe, Verse 19. And David felt the same thing when he saide; *I will runne the way of thy commandments, when thou shalt enlarge my heart.* Why doth David speak of the enlarging of his heart? Surely, he felt in himselfe this originall sinne, which did streiten his good affections, so as hee could not put them forth so much as hee would toward the Law of God. And when hee saith, Psal. 51. 12, *Stablish me oh Lord by thy free spirit;* he would giue vs to vnderstand, that by originall corruption hee was restrained of his Christian liberty, and hindred in all good affections, holy actions, and heavenly meditations: which causeth him to pray for liberty and freedome by the spirit. So that it is plaine, the seruant of God feeles this corruption, clogging and hindering him from all good duties.

1. This serues to admonish all secure persons, which neuer felt sinne to bee a clogge or burthen vnto them, of their fearfull and dangerous estate. For, to every childe of God, originall corruption is a grieuous burthen. Now, conferre with a naturall man, and aske him what imperfections and wants hee feeles in himselfe: his answer is; he neuer was hindered by any corruption in all his life: he neuer felt doubting or want of loue either to God or to his brethren: hee feeles no pride of heart, no guile or hypocrisie, nor vaine glory, &c. If we take these men vpon their words, they are Angels among men: but indeede they are blinde and ignorant, and wonderfully deceiued by Satan: for, all Gods seruants in this life, doe continually bewaile the corruption of their nature, crying out against originall sinne, that it *binds them in doing the good things which they would doe, and causing them to doe that euill which they would not.* These men therefore, that are neuer troubled with corruption, but (to their owne thinking) haue grace at will, are in a fearefull case, their mindes are still blinded, and their hearts hardened; they are dead in sin, abiding in darkness vnto this houre. And if they goe thus on to death, they

they shall finde that sinne will vnvizor himselfe, and then they shall knowe what sinne meanes, and finde the ter-
 pour, and feele the burthen of it when it is too late, like the
 foolish virgines that knew what the want of oyle meant,
 when the doores were shure.

Secondly, this shewes vnto vs, what is the state and
 condition of the childe of God in this life; He is not heere
 a Saint feeling no corruption, perfectly sanctified & freed
 from all sinne: but such a one as feeles the burthen of cor-
 ruption, hindering him in his Christian course; vnder
 which hee sighes and groanes, labouring by all good
 meanes to bee disburthened, and to cast it off. It is in-
 dedde a matter of great comfort for a man to feele Gods
 graces in himselfe; as faith, loue, repentance, sanctificati-
 on, and such like: but no childe of GOD can alwayes or
 alone feele the comfort of graces; most commonly hee
 shall be troubled with sinne, if he be Gods childe. Now, if
 feeling it, hee dislike himselfe, and strue to bee eased
 of it, this is a sure argument of his happy estate.

Fiftly, this commandement to cast away, some that
 presseth downe, teacheth every childe of GOD to labour
 earnestly for the gouernment and direction of Gods spi-
 rit: for, wee haue within vs originall corruption; that
 like an armed man besets vs about, and hindereth vs in e-
 uerie good thing wee take in hand. Wee must therefore
 pray vnto GOD daily, that hee would guide vs by his
 good spirit: for, by reason of the corruption of our nature,
 and the deceitfulness of sinne, wee shall utterly faile, vn-
 lesse Gods spirit governe vs; both in the thoughts of our
 hearts, in the words of our mouther, and the actions of our
 liues. This, *Dauid* knew well, and therefore prayeth to the
 Lord for his good spirit, to leade him into the Land of Righte-
 onnesse. *Psalm* 143. 10.

Lastly, seeing wee haue this corruption of nature in
 vs; wee must keepe our hearts with all diligence, and let
 watch and ward about them. So *Salomon* saith: *Con-*

regard thy heart my sonne, Proverbs 4. 23. Why doth Sa-
lomon give this commandement? Surely, for special causes:
for, every man while he lives on earth, is compassed about
with his owne corrupt nature; which like a home-borne
traytor, seekes to deliuer the heart into the possession of
Satan, and so to defraud God of his right. Againe, the
heart is mans Treasury, from whence come all actions
good and badde: now, if it bee well kept and guarded, the
Lord will dwell in thy heart, and thence will proceede
the issues of life: but, if it bee left open, for corruption to
enter and take place; then is it made an habitation for the
diuell.

If a citie were besieged about by bloody enemies, the
inhabitants thereof would set watch and ward in every
place, to keepe out the enemies: so, wee hauing originall
sinne, as a fierce enemy compassing vs about, for to work
our destruction some way or other, must labour to haue
our hearts guarded with a watch of grace, that our cor-
ruption may not let in Satan there to dwell, or to haue a-
ny abode.

But (will some say) how shall we get a watch that may
thus keepe our hearts?

Ans. Wee must labour that the word of God may
dwell plentifully in our hearts; and there, as the scepter of
Christ, to be held vp by the grace of faith, ruling our wills
and affections, & bringing into subiection every thought,
to the obedience of Christ. In such a heart Christ dwells;
who is stronger than Satan: and, here can neither corrup-
tion set open the doore to Satan, nor Satan enter, but
all things are in safetie. Also, the actions that proceede
hence, shall be the issues of life, beeing holy and pleasing
vnto God.

And thus much of the second point.

The third duty to be performed for our continuance
in the faith, is this: *Wee must runne with patience the
race that is set before vs.* In these words the holy Ghost

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borroweth a comparison from the games of men that did runne a race: and thus we may conceiue. The race that the Holy Ghost propounds vnto runne, is the race of *Christian Religion*: the parties that must runne in this race, are all *Christians*, men or women, high or lowe; not one excepted: the price and crowne for which we runne, is *euerglasting glory*: the iudge of the runners is the *Lord himselfe*, who hath appointed this race vnto every Christian in this life; who also, will giue the reward to euery one that runneth well.

In this comparison, wee may obserue many good instructions: First, in that *Christian religion* is compared to a race. We are taught, that every one that professeth religion must goe forward therein, growing in knowledge, faith, piety, and in euery grace of God. He that runnes a bodily race, must neither stand still, nor goe backward (for, then then he shall neuer get the price) but, still goe forward to the race ende. So must euery Christian goe forward in grace, following hard towards the marke, for the price of the high calling of God. If wee care not for eternall life, then we may take our ease, and let grace alone; but, if wee tender our owne saluation, wee must goe on in the graces of religion, as a runner doth goe forward in his race. This beeing wel obserued, would rowze vp our drowzie Christians, that make no progresse in religion.

Secondly, this resemblance of Christianity to a race, teacheth vs al to strue to goe one before another in knowledge, faith, and holy obedience: thus runners doe, that run a bodily race. Also in the world, the manner of men is, to labour and strue to goe one before another in riches, preferment, in fine apparell, and in all bodily delights: now, shall men strue to bee first in these transitory things, and shall wee neglect our duty about these spirituall graces? wherein, the more we excell, the more acceptable wee are to God, and shall bee more glorious in the world to come.

Thirdly, seeing Christianity is a race, we must remember to be constant therein, till we come to the ende of our faith: euen the saluation of our soules. It hath beene the manner of our people, to turne in religion with the State and Times: and yet, to this day many thousands come to our assemblies, that would turne to Popery, if that abomination should be set vp againe: for (say they) It was a merry world, when that religion was vp. But, this is not the property of good runners: If wee would haue the crowne of life, we must hold true religion constantly vnto the death.

Lastly, like good runners we must minde our way, and haue our hearts set vpon the ende of our race; which is, euerlasting life. Each ordinary traveller, is very inquisitiue of his way, and all his care is to goe the neereſt way he can to his iourneys ende. Behold, we are travellers, and our journey is to heauen; we must therefore endeaour to goe the straightest way we can, to come to life euerlasting: neither must we make delaies in this way, but vse all helpes to further vs herein; for, the matter is of great importance whereabout we goe.

Here some will say, We like this well; but, true religion hath alwaies many enemies, and fewe hearty friends: besides, if a man run this way, hee must runne alone, and suffer also many crosses and reproaches. *Ans.* This is most true: and therefore the holy Ghost addeth, That wee must runne this race *with patience*: We must not be discouraged because of these crosses and affliction; but labour with patience to beare that part of affliction, what-*ever* it be, that shall light vpon vs in our iourney. This is Christs counsell to his Disciples, Luke 21. 19. *Possesse your soules in patience*: as if hee should say, If you would saue your soules, you must labour to beare all crosses that fall on you, with patience. In the parable, Luk. 8. 15, *They that receive the seed in good ground, are they, which with an honest and good heart beare the word, and keepe it, and bring forth fruite.* But how?

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with patience. Every one that heares Gods word, & makes conscience thereof, shall haue enemies to scoffe, and mock, and to afflicke him; which the diuell sets a worke, to hinder the growth of the word in his heart: but, must he therefore cease to bring forth fruite? no, hee must bring forth fruite with patience. And so must we doe in the race of true religion: for crosses, afflictions, and mockings will come; but these stormes must not turne vs backe: nay, the more they beate vpon vs, the more must we arme our selues with patience, by which wee shall be able to beare them all. And

thus much for this third duty; as also of the exhortation vnto Constancie in the faith, after the example of all these godly

Fathers.

FINIS.

The Printers Advertisement.

Christian Readers, in most part of these printed Books, yee shall finde the faults heereunder set downe, already amended to your hands: only, in some fewe of the Copies (wherein they past vs, vnespied) they had neede to be corrected with your Penne: viz.

Page 160, line 20, fine for loane: p. 358, line 24, they iolly for the iolly: p. 359, line 30, Imsael for Issach.

And in all the Copies, therein a wrong Title escaped in the Page 384, viz. Moses faith, for Moses Parents faith.

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